



Jesuit Educational Quarterly

OCTOBER 1946

JOHN BAPTIST JANSSENS, S.J.

THE DENVER PRINCIPALS' INSTITUTE

Joseph R. N. Maxwell, S.J.

GENERAL STATEMENT OF PHILOSOPHY
OF THE AMERICAN JESUIT HIGH SCHOOL

VOL. IX, No. 2

(FOR PRIVATE CIRCULATION)

John Baptist Janssens, S.J.

The Jesuit Educational Association wishes to go on record as congratulating and assuring its wholehearted cooperation to its newly elected Father General, the Very Rev. John Baptist Janssens, S.J., acclaimed unanimously September 15, 1946, successor to the task of governing the Society's forty-three provinces, a position left vacant some two years by the death of Very Rev. Vladimir Ledochowski, S.J.

Father Janssens brings to his new position qualities of mind and spirit excellently fitting him for this great responsibility. Born December 22, 1889 at Malines, Belgium, the future twenty-seventh General of the Society entered the order in 1907 at Tronchiennes. Two years later Father Janssens was studying philosophy at Louvain, a city that was to be his place of residence during most of his academic life. Three years devoted to the study of civil law at Louvain preceded his two years of teaching classical subjects at Antwerp. The years 1917-1920 were spent in pursuit of the queen of the sciences at Louvain, during which time he was ordained to the sacred priesthood. Two years study of canon law at Gregorian University and six years teaching law at Louvain terminated his life in the classroom, as he was appointed rector of Louvain, an office he held six years. Nineteen thirty-six found Father Janssens imparting the spirit of the Jesuit order to the tertians at Tronchiennes.

It was during these latter years that his scholarship, linguistic ability, spirituality, and endearing human qualities came to the attention of numerous American Jesuits studying abroad. His administrative genius recommended him for the office of provincial of North Belgium, held with distinction during the trying years 1938-1946. His tact and diplomacy in dealing with the invading Nazis have likened him, in the minds of many, to his eminent predecessor at Louvain, Cardinal Mercier.

American Jesuits look to this new General with hope and trust for the leadership essential in attacking the problems of a new era. American Jesuits engaged in education are especially confident, with a confidence based on his deep insight into educational problems and competence in facing them realistically.

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The Denver Principals' Institute

JOSEPH R. N. MAXWELL, S.J.

Regis College, Denver, Colorado, was the scene of the opening of the Denver Principals' Institute on July 10, 1946. Some seventy-five administrators of Jesuit high schools and preparatory schools, including eight members of the Executive Committee, were welcomed to Regis by the Rev. John Flanagan, S.J., rector of the college. The cordial warmth of his welcome was well sustained throughout the fourteen days of the Institute's interesting and profitable sessions. The hospitality of Regis College contributed in no small way to the complete success of the meetings.

Under the capable direction of Rev. Wilfred M. Mallon, S.J., general prefect of studies for the Province of Missouri, the Institute and its members were geared for action. His energy and enthusiasm spread the fire that consumed all. With an eager interest they responded to the various tasks he assigned them. Committees were soon appointed to study the various phases of our educational policies and to make recommendations regarding them. These recommendations were to be presented in preliminary form for discussion by all the members of the Institute, after which the committees would work again, day and night, to frame a final set of recommendations, which would again be presented to the full session of the meetings. There was about this first gathering a businesslike seriousness which pervaded the smaller group meetings of committees and all the general sessions up to the very close of the Institute.

In the apportioning of the work of the Institute no man was overlooked. Eleven major committees were appointed, and seventy-five zealous Jesuits bent to the work assigned them. The large scope of this work, its many ramifications, and the possible far-reaching results of any conclusions arrived at only sharpened the edge of each man's zest. The topics to be discussed were presented as follows: admission policies, academic standards, supervision of instruction, improvement of examinations, faculty stimulation, student personnel service, religious activities, improvement of reading and study, audio-visual aids, the high-school library, blanks and forms. No phase of our educational program was overlooked or slighted. The program was complete; it had been well constructed. It but remained to work it into worth-while conclusions from which, it was hoped, some good might come to our schools.

General sessions were held for two hours each morning. The afternoons and evenings were devoted to individual committee work. These committees furnished the materials for the discussions of the morning sessions, in which the committees' preliminary reports were scrutinized, submitted to debate, modified, reworded or rewritten, according to the mind of the members. This done, the committees reworked their materials for final presentation and adoption by way of recommendations, since the Institute had no legislative authority in its proposals.

Little was said that was not weighed or challenged. The discussions, all of them, were honest and straightforward, motivated always by a sincere desire on the part of all to reach conclusions that were sound and valid in the crystallizing of our educational policies and ideals.

The committee on admission policies discussed the general procedures in use in our schools, recommending a high selectivity of students, wherever this was feasible, making due allowance, however, for those schools, which, within large cities, are the only Catholic schools for boys. This group discussed at length the advisability of a committee on admissions which might aid the principals' admissions. The question, when placed before the meeting for a vote, was not adopted.

Admission tests, health requirements, scholarships and grants-in-aid, the admission of transfer students, and registration methods furnished much grist for discussion. One of the many fine recommendations made by this group, whose work was as thorough as it was practical, was that admissions should be put on a more personal basis in order that a more intimate knowledge of the student might be thus obtained.

The report of the committee on the course of studies, both in its preliminary and final form, constituted one of the highlights of the Institute. As a restatement of the fundamental objectives of the Jesuit high school and its traditional program, this report takes on an aura of added importance in that it furnishes us with a scholarly, reasoned document in which our educational aims and ideals are presented in a splendidly convincing manner.

This restatement and reevaluation of our objectives, social, intellectual, and religious, at a time when upheaval and shifting emphasis are making a shambles of secondary education in America, has a very special significance. It gives to each one of us an opportunity to consider our own ideas in sharp contrast with those forces which are at present undermining not only our education but our other social institutions as well.

Our philosophy of secondary education as set forth in the West Baden statement of 1940 was used as the springboard for this discussion. This was the measure according to which our present curricula were tested and evaluated. No course of study was neglected, and the purpose of each

course together with the contribution it should make to the general educational aims of our schools was clearly indicated.

Among the many fine recommendations made by this committee the following seem especially worthy of mention:

"The concrete realization of social consciousness should be seen immediately in the sense of loyalty and responsibility of each student to the school, and in his willingness to cooperate in cooperative enterprises of the students, even at the expense of personal sacrifice.

"The atmosphere of the school should be firmly established by the active attitude and cooperation of all teachers so that honesty, obedience to obligations, sense of self-discipline, of self-respect and of honor be thoroughly inculcated in every student. The activities of the Sodality committees are directly calculated to cultivate leadership in spiritual and corporal manifestations of social consciousness prompted by the highest religious motives.

"It is recommended that the formation toward social consciousness be actively discussed at teachers' meetings and in the JESUIT EDUCATIONAL QUARTERLY, so that all teachers may be activated to develop ways and means of assuring its understanding and fulfillment in our schools.

"The importance of strong and accurate formation in English classes can hardly be exaggerated. Modern American life, newspaper jargon, pictorials, cinema, radios, etc., appeal to and cultivate the sensory nature of youth, to his obscure and impulsive feelings, to the almost complete exclusion of art forms and the refinements of rational processes. If we are to leaven the lusty nature of American youth and render him susceptible to spiritual influences, we must stress more than ever that natural medium by which we may enter into his formation through cognition, understanding, and appreciation.

"It is too little realized that the greatest influence in the formation of the student in our schools is the personal contact with such highly educated men as Jesuits are supposed to be. Greater reserve, refinement, and distinction of speech at all times by our teachers would help immensely in enhancing, in the eyes of the students, the objectives of good English courses.

"It is recommended that this be brought to the attention of teachers frequently. Furthermore, it is strongly recommended that all teachers, in all subjects, be seriously concerned with the correct and even stylistic expression in all written work assigned in their classes. This is an integral part of their own objectives, and should be a matter of merit or demerit in the rating of the student."

The committee on academic standards made a rather insistent recommendation calling for clear objectives in detailed syllabi, a knowledge of

techniques, a checking of class progress, observation of teaching, office tests—all of these being calculated to stimulate the teaching bodies and to produce more telling results in our schools.

In their rather exhaustive discussions the members of this group omitted no topic which had any bearing on their subject, and which might in any way contribute to the improvement of standards in our schools.

Regarding the elimination of unsatisfactory students many splendid suggestions were made. By far the best of these struck at the root of the difficulty. It is to a great extent a question of admissions. Hence a more careful screening was proposed, which, if followed up by an adequate professional student personnel service, would reduce the necessity of elimination to a more manageable minimum.

Athletic eligibility gave rise to some rather interesting comments. The wise action of the committee in recommending that ineligibility be decided upon at the time of the regular marking periods, and that declarations of such ineligibility should come officially from the office, and not from the individual teacher, met with the approval of all.

A few special problems dealing with the handling of failures in the first semester and the repetition of a year's work rounded off the report of this very important committee. The report was thorough, definite, and very worth-while.

An excellent report was submitted regarding the supervision of instruction by our principals. The twofold purpose of supervision was indicated as being to give the principal first-hand information as to how the teacher carries on his work in the classroom, and to improve instruction. Of these two the latter was presented as the prime purpose of supervision.

That time might be set aside for this important function the committee recommended that the principal have sufficient clerical help in his office, that office practices be put on the most efficient basis possible, and that minor administrative functions be delegated to teachers.

A directive in regard to the assignment of teachers to the various classes according to their best competency was heartily approved, and it was further recommended that principals be given wider powers in making these assignments.

The preparation of teachers was the topic of rather interesting discussions, the results of which might be summed up briefly: The courses in education should be more pointed; the training for future classroom work should be more specific; observation and practice teaching should have a definite place in the training of scholastics.

Suggestions regarding the visitation of classrooms, the frequency of the visitation, the technique to be used in such visits and the recording

of observations made during the visit were proposed by this committee.

Perhaps the most controverted subject of the many meetings was that of examinations, especially objective tests. After outlining the purpose of examinations, their value to the student, to the teacher, and to the administrator, much was said regarding the profit to be derived from the use of objective tests. In the final expression of opinion, however, the committee which dealt with this question of testing arrived at a middle-course conclusion, recommending that neither the objective tests nor the essay-type tests should be used to the exclusion of one or the other.

With this wise recommendation recorded, the committee proceeded further to recommend the use of province-built tests and the nonuse of standardized tests for a school's own final examinations. It was the general feeling of the meeting that the preparation of an expert or a semiexpert in testing for each school was much to be desired.

Faculty stimulation as a topic of discussion was not without its element of absorbing interest. In the opinion and experience of many the zest and interest with which our teachers enter into the new school year may easily flag as the routine work gives rise to a certain monotony. This committee dealing with this subject felt that definite corrective steps could be and should be taken to remedy this difficulty. To this end it was felt that general faculty meetings should be held regularly every month on a definite day. The agenda of these meetings should be published in advance, and the faculty members should be encouraged to express themselves constructively regarding problems of school policy. This monthly meeting might be followed by a social gathering of both Jesuit and lay teachers. In addition to the general faculty meetings the committee proposed smaller quasi-departmental meetings, in which the teachers of one subject or one year might discuss the problems they encounter to the mutual benefit of all.

To discuss administrative problems the principal, assistant principal, and the student counselor might meet and pool all their usable information regarding teachers as teachers, as disciplinarians, and as moderators of activities.

For the stimulation of individual Jesuit teachers it was recommended that, within each province, the instructors of one year or of one subject attend an institute for teachers, with the hope that through discussion and study of modern educational trends in particular areas much profit might accrue to all.

The following ten recommendations are quoted in full because of their importance in the stimulation of our faculties:

"That office-built examinations be administered regularly, the marks of which should be published by classes.

"At the regular reading of marks class averages should be given and improvement or retrogression noted.

"That the results of province-built examinations be published for the teachers' benefit.

"That the *Concertatio* of the *Ratio Studiorum* be revived by announcing results of class contests at the reading of marks.

"That each teacher be given the I.Q. or expectancy rank of the boys he teaches.

"That the teacher check regularly on weekly compositions, assignments, class plans, etc.

"That colleges be requested to send back reports on graduates which may be given to teachers at faculty meetings or privately.

"That all teachers be encouraged to attend local conventions and meetings dealing with the subjects they teach.

"That a common bulletin board be provided for teachers either in the principal's office or in the teachers' room on which should be kept notices of academic and nonacademic interest to the faculty.

"That each principal have in his office a carefully selected professional library of not more than fifty of the best books on the various areas of teaching. These he should know thoroughly himself and be able to recommend in whole or in part to his teachers as their problems arise."

A list of useful books was drawn up for this purpose, and it is to be hoped that it will appear in the JESUIT EDUCATIONAL QUARTERLY, that all, both principals and teachers may have reference to it.

No question evoked more useful and interesting discussion than that of student personnel service. This subject was presented as embracing all those activities which the high school and its officers engage in, outside of ordinary instructional work, to enable the student to profit by the education imparted and to secure his total development.

Having recommended that more men be engaged in guidance work, that greater attention be paid to vocational guidance, that provision be made for a more professional approach to the diagnosis and remedy of less apparent causes of failure, and that a specific organization be formed, the committee presented the following topics for discussion: (1) the class adviser, (2) the interview, (3) the student counselor, (4) quasi specialists, (5) vocational guidance, (6) Student Health Service. Valuable information was furnished in these various areas, and some excellent resolutions were arrived at. It was sincerely hoped that each school would have a number of faculty members who would be quasi specialists in these various fields in which more or less expert knowledge is required. In this regard special emphasis was placed on reading, study, diagnosis of difficulties, health, mental attitudes, student insurance.

Prior to the report of the committee on religious activities, Father Roger Lyons, of the Queen's Work, talked most interestingly and informatively on the Sodality in our schools. If Father Lyons could meet with and inspire all the moderators of our Sodalities, as he inspired the members of the Institute, there would be no doubt of the complete success of this activity, for he left with all a very clear idea of the structure and the purpose of the Sodality and the way in which it should function that its purpose be best achieved.

In their discussion of the place of the Sodality in the schools the members of the committee dealing with religious activities strongly recommended that provisions be made for the training of sodality moderators. It would supplement the Sodality Summer School of Catholic Action with an institute for sodality moderators in the very near future.

Stress on the personal spiritual formation of sodalists was urged, and it was further recommended that there should be more student participation in the activities of the Sodality.

Naturally the Mass and the sacraments occupied much time in the discussions of this committee. Retreats and sermons, vocations, both to the priesthood and the brotherhood, and the best methods for the promotion of these were the serious concern of all, and many splendid ideas were presented to this end.

The improvement of study and reading has ever been a problem for all educators. Our committee outlined the following areas to be covered in an effort to improve study methods: how to use a dictionary, how to use the library, memorizing and remembering important points, how to concentrate and eliminate distraction, how to find information in a book, development of attitudes toward study, how to plan a paper or report, how to listen in a classroom, how to take and keep notes, how to skim a book for information, how to read for comprehension, how to outline and make a synopsis, how to diagnose and plan a time schedule, how to attack an assignment, how to review and recall, how to learn rapid reading, how to prepare for examinations. After presenting this rather exhaustive list of topics, the committee proposed that principals make success in teaching how to study an item on his supervisory list.

Though much was said in regard to the improvement of reading, and though this was all very good, the day which was spent by the members of the Institute with William Kottmeyer, director of reading, St. Louis Schools, was so thoroughly profitable that a special report of it in the *JESUIT EDUCATIONAL QUARTERLY* would be most advantageous to all the teachers of the assistancy. With the hope that such a report will be made in the pages of the *QUARTERLY*, I shall omit the rather long and excellent report of the committee on this subject, but with the plea that,

if it is not possible to have a record of the talks given by William Kottmeyer, this report should appear in its entirety. It would be a splendid contribution to our educational literature.

The committee on audio-visual aids furnished us with some good information regarding the types of materials available in these fields: motion pictures, film strips, slides, maps, globes, pictures, charts, etc., indicating in which subjects these aids might prove most useful. Suggestions were made regarding the efficient administration of such a program and the training of visual-aid specialists for our schools.

The committee which dealt with the high-school library reached the unanimous decision that the basic principle which must govern the library is as follows: The library is an essential element in the school program. It should, therefore, be administered by the educational administration of the school, and positive means should always be used to increase its usefulness in fostering and improving the learning process. It was also agreed that the high-school library should be distinct from all other libraries.

In dealing with the administration of the library the committee concerned itself with the expenditure of the budget, recommending that a minimum \$1.00 per student be used each year for actual purchase of new books, and that a minimum of fifteen cents per student be used for the subscription to periodicals. The aid of the faculty in the selection of books which might be useful in the various subjects was felt to be a definite *desideratum*. A wise censorship was recommended along with a set of regulations for the administration of the library.

The committee on blanks and forms dealt with a rather tangled collection of the various types used in our various schools. There was a wide divergence in the format of these forms, and the committee set to work classifying them, according to purposes, as follows: admission, registration, assembling of grades, permanent records, report and honor cards, transcripts, attendance records, admittance forms, progress and delinquency reports, supervision blanks, and counseling blanks and forms. Each of these forms was subjected to careful examination and the good points of each were presented for consideration. The committee proposed that each school should publish a student handbook, and that the school catalogue of each school be mailed to every principal in the assistancy.

This rather sketchy report of the Denver Institute is presented with the hope that it will serve to acquaint others with the fine work which was accomplished in so short a time, and that it will furnish some slight idea of some of the conclusions which were reached. A very full report of the proceedings has been published in mimeographed form. This report will prove most helpful to all our teachers who have the good fortune to study it.

General Statement of Philosophy of the American Jesuit High School

This statement presents the fundamental principles of the American Jesuit high school concerning the pupil as an individual and in his social relations to family, state, and Church; concerning the curriculum and the staff, which are the instrumentalities aiding the pupil in achieving his education; and concerning the techniques and methods which the staff applies to the curricular material to assist the pupil in his educational development. Finally, it states the objectives which the pupil should strive to attain.

I. THE PUPIL

The pupil, we assume, is endowed with intellect and will, and has other spiritual as well as certain physical capacities and needs, which it is the function of education in cooperation with the pupil to actuate and fulfill.

A. CAPACITIES

Considered from the viewpoint of education the chief capacities of the pupil are those for:

1. Religious truth and for active participation in the supernatural order of Grace.
2. Intellectual, emotional, and imaginative appreciation and creation of literature and other forms of art.
3. Logical reasoning, discrimination, and philosophical generalization.
4. Scientific knowledge and the scientific attitude of mind.
5. Historical realization, i.e., a deeper understanding of human nature, ethical ideals, social continuity, and the manifestations of God's Providence in the world.
6. Individual and social development and discipline, under objective law and sanction.
7. Physical development in harmony with other phases of the educational process.

B. LIMITATIONS

Limitations to the development of the pupil's capacities are set by:

1. His fallen nature, i.e., the selfish desire of all these faculties to satisfy themselves contrary to the present total good and the final destiny of the individual.
2. His immaturity.
3. The physical, mental, moral, and religious conflicts accompanying adolescence.

C. DIFFERENCES

Differences exist among pupils as a result of differences in:

1. Natural capacities, or gifts of nature.
2. The present stage of development of their natural and supernatural capacities.
3. The environment in which they have been reared and that in which they now live.

D. EDUCATIONAL IMPLICATIONS

1. In view of the pupil's capacities, it is the duty of the school at the secondary-school level:
 - a. To develop the *memory* through practice (language study, facts of history, facts of nature, etc.)
 - b. To assist him in the awakening and control of *sense observation* (through descriptive writing, audio-visual aids, study of inflected languages, reading, etc.).
 - c. To aid him in the development and discipline of the *imaginative faculty*.
 - d. To help him master the mechanics and techniques of *expression*.
 - e. To further the development of his power to *think grammatically*, i.e., the development of natural logic through analytic-synthetic operations in language study.
 - f. To promote his character and will training through
 - i. Persevering application to study and progressive mastery of the academic subject matter.
 - ii. Submission to intellectual and moral discipline.
 - iii. Cultivation of the spirit of respect, and of gratitude for educational opportunity provided by the school.
 - iv. Living that is motivated by moral and supernatural principles of conduct rather than by impulses from within or circumstances from without.
2. In view, however, of the pupil's limitations and individual differences, it is the school's duty to assist the pupil with

religious, educational, and social guidance, and with remedial measures.

II. THE PUPIL IN HIS RELATION TO SOCIETY

"There are three necessary societies, distinct from one another and yet harmoniously combined by God, into which man is born: two, namely, the family and civil society, belong to the natural order; the third, the Church, to the supernatural order. . . . Education, which is concerned with man as a whole, individually and socially, in the order of nature and in the order of grace, necessarily belongs to all these three societies, in due proportion, corresponding, according to the dispositions of Divine Providence, to the coordination of their respective ends" (Encyclical Letter of Pius XI, "Christian Education of Youth").

A. THE FAMILY

1. The first right and duty in education belongs to the parents.
2. The teacher is the delegate of the parents.
3. The pupil is primarily a member of the family.

B. THE STATE

1. American democracy is a government of, by, and for the people.
2. The State exists for the individual and not *vice versa*; and the individual has "inalienable rights" which the State does not give and cannot take away.
3. The authority inherent in properly constituted officers of government descends from God and, within its proper limits, must be obeyed.
4. The purpose of the State is to promote the common temporal welfare by providing, maintaining, and safeguarding those material and temporal advantages which the individual could less readily or not at all provide for himself.
5. The State has definite rights and duties in education, among which are these:
 - a. To protect in its legislation the prior rights of the family as regards the education of its offspring, and also to respect the supernatural rights of the Church in the realm of Christian education.
 - b. To protect the rights of the child itself when the parents are found wanting either physically or morally in this respect, whether by default, incapacity, or misconduct.
 - c. To promote, according to the rules of right reason and

faith, the moral and religious education and instruction of youth.

- d. To take measures to secure that all its citizens have the necessary knowledge of their civic and political duties, and a certain degree of physical, intellectual, and moral culture, which, considering the conditions of our times, is really necessary for the common good.

C. THE CHURCH

As a society instituted for the spiritual welfare of its members she has the right and duty to

1. Instruct her children in religious truth and practice.
2. Train her children in religious conduct.
3. Provide means for their spiritual growth.
4. Uphold divinely revealed truth and the dictates of right reason.
5. Unify secular and religious knowledge.
6. Safeguard her members from immoral doctrines, principles, and practices.

D. EDUCATIONAL IMPLICATIONS

In view of the foregoing principles

1. The school has the duty of educating the pupil according to the reasonable desires and rights of parents, and of
2. Training the pupil in domestic virtues, so that he will appreciate his present status, and prepare himself for his potential role as head of a christian family.
3. Because American democracy is a government *of* the people, the citizens must be educated to understand their rights and their obligations.
4. Because American democracy is a government *by* the people, the citizens must be trained to take an intelligent part in the functions of government.
5. Because American democracy is a government *for* the people, citizens must be educated to cooperate in promoting the general welfare.
6. The church school has the duty to permeate its whole teaching with religious atmosphere, doctrine, and practice.

III. THE CURRICULUM

- A. The curriculum must be suited to the full development of the pupil according to his needs and capacities.
- B. A hierarchy of values should be recognized in the choice of sub-

jects and experiences; i.e., certain subjects have more intrinsic value, and contribute more directly than others to the attainment of the educational aims of the school.

- C. The curriculum should provide for the progressive mastery of materials which constantly challenge the developing capacities of the pupil.
- D. The curriculum should be integrated by coordination of the several subjects and activities, and by a common philosophy permeating the whole.

E. EDUCATIONAL IMPLICATIONS:

1. Subjects and experiences should be chosen which provide for the development of the pupil's religious and moral as well as intellectual, physical, and social nature.
2. The curriculum should stress formational more than informational subjects, v.g., religion, English, classics, mathematics, etc.
3. A sustained program of basic subject matter should be prescribed.
4. Electivism should be carefully restricted.
5. Where possible a class teacher should be employed.
6. A curriculum so conceived is eminently worth-while no less to the pupil who terminates his education with high school than to the pupil who continues it in college.

IV. THE STAFF

- A. The staff should be such as to implement successfully the aims and objectives of the school.
- B. It should be such as to realize the distinctive Jesuit educational ideal.
- C. It should be conversant with the philosophy of the school and with all the implications involved in that philosophy.
- D. It should, in its contact with the pupil, inspire him religiously, intellectually, culturally.

E. EDUCATIONAL IMPLICATIONS:

1. The staff should be exclusively Catholic, trained in a Catholic college, and reflecting the Catholic philosophy of life and conduct.
2. The administration and staff should be predominantly Jesuit; non-Jesuit members should, generally speaking, be trained in Jesuit colleges.
3. It is the duty of the administration to acquaint the members

of the staff with the school's philosophy and objectives, and to assist the staff in attaining them wholeheartedly.

4. The staff should be competent academically and professionally, and should have a sympathetic understanding of youth and a love of the teaching vocation.

V. THE METHOD

- A. The method employed should be such as long experience and experiment have shown will effectively realize the Jesuit educational ideal.
- B. It should be in accord with pupil psychology; i.e., it should awaken his interest, offer proper motivation, and give needed directions.
- C. Specifically the method should
 1. Give sufficient orientation.
 2. Provide definite assignments.
 3. Locate major difficulties which will be encountered.
 4. Suggest problems for independent investigation.
- D. EDUCATIONAL IMPLICATIONS:
 1. The textbook of method for the teacher should be the Jesuit *Ratio Studiorum*.
 2. The emphasis in methodology should be on the mastery formula centering about the prelection. (The prelection is the preview, with teacher and pupils cooperating, of every study assignment. The purpose is to awaken the pupils' curiosity regarding a particular assignment; to orient them; to indicate areas of emphasis; and to suggest problems for investigation—in a word, to put the students in contact with the essential features of every assignment and to set their human capacities to work on it.)
 3. Complementary techniques should be such as the following:
 - a. Memoriter work.
 - b. Class recitation.
 - c. Class discussion.
 - d. Repetition.
 - e. Emulation.

VI. OBJECTIVES

We shall consider the objectives of the Jesuit high school: first, as a secondary school; second, as an American school; third, as a Catholic school; and fourth, as a Jesuit school.

A. AS A SECONDARY SCHOOL

As a secondary school the Jesuit high school has the following objectives:

1. Specifically as a secondary school it strives to teach adolescent boys how to think intelligently and wisely.
2. Since the high school cooperates with other agencies in educating the whole pupil, further objectives of the Jesuit high school as a high school are:
 - a. To promote character education.
 - b. To promote an intelligent appreciation of beauty.
 - c. To promote physical health.
 - d. To promote proper social attitudes and habits.

B. AS AN AMERICAN SCHOOL

As an American secondary school the Jesuit high school strives:

1. In general, to develop a knowledge and appreciation of our American heritage of democracy, and to foster loyalty to American ideals.
2. In particular, it seeks to develop pupils
 - a. Who insist that the American government exists for the benefit of the individual citizens, and not the citizens for the benefit of the State.
 - b. Who appreciate the fact that the American way of life is based on the sound principle that man has received from God inalienable rights, which the State has not given and cannot take away.
 - c. Who will participate actively and conscientiously in the government of our country, whether as voters or officials.
 - d. Who will, in a democratic spirit of tolerance and cooperativeness contribute to the formation of wise public policies and to the solution of public problems.

C. AS A CATHOLIC SCHOOL

As a Catholic school the Jesuit high school strives "to cooperate with divine grace in forming the true and perfect Christian." To go somewhat into detail, it seeks to develop Catholic young men:

1. Who have a reasonably thorough understanding of Catholic doctrine and practice.
2. Who realize that Catholicism as a way of life based upon eternal truths and immutable principles must affect their attitude toward every problem of life, whether personal or social, which may arise in our changing civilization.

3. Who personalize truth, especially moral and religious truth, by applying it to their own conduct.
4. Who habitually act on Christian principle rather than from more instinct, feeling, passion, or caprice.
5. Who find in the life of Our Lord and in the examples of Our Lady and the Saints models of the Catholic way of living.
6. Who participate generously, according to ability and opportunity, in the apostolic work of the Catholic Hierarchy.
7. Who display refinement in manners, speech, and dress in accordance with Christian ideals, and who in accordance with their Christian heritage select and promote only what is good and wholesome in art, music, literature, drama, and other forms of entertainment.
8. Who have a fine Christian respect for the human body as a partner of man's immortal soul.
9. Who have given serious and prayerful thought to their future lifework, and have taken proper counsel regarding it.
10. Who are aware of the solidarity of human society and of the effect of their actions upon the lives of others for better or for worse.
11. Who are scrupulously just in their respect for the rights of others, whether individuals or groups, regardless of position, race, nation, or creed.
12. Who "love their neighbors as themselves" and so are sensitive to the claims of Christian charity, beyond the demands of strict justice.

D. AS A JESUIT SCHOOL

The objectives of a Jesuit high school as a Jesuit school are to develop in its pupils:

1. An intense loyalty and devotion to the Holy See.
2. Leadership, particularly in religious activities.
3. An intelligent obedience to all duly constituted authority.
4. Respect for the significant contributions of the past.
5. The humanistic habit of mind, emphasizing the classic literatures as the best means to this end.
6. Habits of orderly thinking through the medium of an analytic-synthetic study of languages, particularly the classical languages.
7. Competency in the arts of expression.

July 26, 1940

Elements in the Problem of Revision

W. EDMUND FITZGERALD, S.J.

Perhaps the most important influence at work in American Jesuit education is the increasingly strenuous effort being made to break out into unfettered and purposeful fields of thought and action. I say "unfettered," because one gets the impression from much that is written and much more that is discussed of a man trying to free himself from the confinement of bonds of some sort, whether of lethargy, tradition, curriculum, or subject-matter. The energy put into the expression of personal propositions, especially in spoken discussions, makes one think of a man struggling with an entanglement of seaweed while battling an overwhelming surf. These men can see the main objective of education not far off. They have confidence in their inherent strength to reach it unhampered. The rapid and crushing sweep of wartime changes and the contrary undertow of social trends call for bursting effort, but at every stroke, they feel themselves caught in the meshes of past inert thought, clinging tradition, shapeless curricula, and the flotsam and jetsam of worn-out class matter.

There is no doubt that the war and subsequent upheaval have shaken our educational thinking to its foundations. That does not mean that they have shaken it loose from its foundations. But many men are ready, now, to challenge the function and measurable objective of every course and every textbook in our schools. The external crisis is so great that they feel we must justify every procedure with definite reasons that are based on tangible evidence of attainment. That challenging attitude is by no means an evil, and if the war provoked it, we may be thankful for at least that partial benefit. It recalls with sad irony the words of an old father in the Upper-German Province, when Hitler placed the embargo on German students going to school in Feldkirch. The German Province then opened a school in Baden, and the remark was made that it took a National Socialist revolution to make the Province open a school of its own. In our case, the cataclysm has called forth a series of articles on liberal education that are more penetrating and analytical than anything we have seen for a generation. To read back over five years of the *QUARTERLY* is to view the first rough layout of the modern plan of Jesuit education.

On the other hand, for several years before the war there had become apparent a growing uneasiness in the midst of the unnatural calm in our schools. Principals and deans restlessly rewrote the introduction to their catalogues and reaffirmed the same platitudes in different collocations. Teachers silently conceived doubts as to the validity of the broader statement of aims, and began arbitrarily to change texts, authors, and arrangement of the year's schedule. So much ado about nothing. *The Jesuit Code of Liberal Education* by Father Allan P. Farrell was read all too skimpily when it appeared, and there was no stirring discussion of the invigorating elements which the author had carefully isolated from their historical background to reveal their primitive and dynamic growth. The final chapter of the book is sober in the extreme, for it states with beguiling moderation principles that promise a rebirth of the vital spirit in our system.

The harm that was done to our educational thinking during those calm years is only now revealing itself. Unity of concept on liberal education, and especially on the means of accomplishing it, and even on the *Ratio* itself, has broken down to a perilous extent. The stimulating and otherwise excellent articles that have appeared come at the problem, not from within the *Ratio*, as Farrell's documentary book might have prompted, but from without; from the graduate level and from the disparate view of particular graduate studies. This is only natural and to be expected when men in some numbers have pushed into specialized graduate studies and found the keen intellectual satisfaction of grappling with major problems of their branch. It will furnish them, no doubt, with many a new focal point from which to sketch a synthesis. Certainly, we have need of a great many of these studies, from every angle, before we shall realize a grand synthesis which will lend itself to summary statement. But the danger is that unless we keep the nature of the *Ratio* as one of the principal points of departure, we shall distort the whole problem by force of our efforts.

The nature of the *Ratio* method is functional, and, in as much as it is specified by the unchanging hierarchy of mental and cultural powers of the individual, in function of which it operates, rather than by the material in which it works, it is timeless and unchanging. Any deviation from the *Ratio* method should be justified by sound psychological or pedagogical proof that the method fails to cope with the integral human powers called for in our day, or that the advanced grade of study transcends the formational function and purpose of the method. It would seem that the root weakness, as well as the distinguishing power and prestige of our schools, lies in the expert understanding and application of this method.

The common complaint, in its most general terms, today, is that the student comes through school knowing little or nothing. We mean more specifically that the student comes through school, not only with a store of information that is slack and inexact, but that he cannot express himself with mature command of thought and language; that his imagination is still a grimacing picture faculty not subject to any consistent, intelligent control; that his memory is good or bad by nature and determined only by caprice; that he "has a good head" in the logic of mathematics but is stammeringly incoherent in the logic of expression; that he can repeat a thesis on the existence of God but cannot write a positive composition on the same subject; finally, that he has a keen intellect but lacks most of the outer manifestations of human refinements. In other words, he has just as inconsistent a growth, not a formation, as the dean of a progressive school of education and, strangely enough, a nationally known expert on remedial reading, who said that he did not admit logic in language, "verbal logic," but that his own formation had been mathematical and scientific!

We can hardly hope to make of the *Ratio* the "Great Leveler," but we can maintain that its strength is in its integrity, which is drawn strictly on the pattern of the integral human powers of the educand, and that, when expertly applied, it will maintain balance, like a gyroscope, against all the eccentricities of race, time, place, and vogue. It should be especially effective on the American scene to eliminate the artificial stimulations which have disrupted the unity of American cultural formation.

There is a corollary to the discussion of the functional nature of the *Ratio*, which is ultimately of great importance; for it seems that most questions of progress in education come down to the teaching personnel. If the *Ratio* is functional and culminates in achievement, then, the teacher should demonstrate masterfully, by example, the artful possession of his subject, together with the developed and coordinated powers which he is cultivating by practice in his students. The surreptitious divorce between the "know how" to do a thing and the art of doing it, especially in classes like composition, poetry, and rhetoric, has had not a little to do with the ultimate disillusionment of the teachers themselves. In its general effect, it is not unlike the programs in so many normal schools, in which the courses in education far overbalance the courses in the subjects to be learned and taught. One will recall that in the early Jesuit colleges the professors of these subjects, as of the other arts, were normally called upon to represent the colleges with their own works. Many of us know for ourselves the inspirational power of a teacher who anonymously turned his own hand in competition with his students. It is very probably a great part of the enviable influence of the science teachers that they have

to prove their own courses by demonstration. It is particularly true that a functional method cannot be applied effectively except by one who understands its operation and has achieved a certain art in its application to the subject at hand.

It would seem that the functional nature of the *Ratio* was not determined by the subjects to be taught but by the very purpose of education itself. That purpose is broader than the objective of any method; it is the formation of an active principle of Christian life and culture in the student. In other words, it is the formation or transformation of the nature of the student, in as much as that can be accomplished by the development of his natural faculties. Though we are accustomed to say, on the plain evidence of history, that Latin and Greek and some vernacular language were chosen as core subjects in the early curricula because of the times, it is capital to realize that, in fact as in principle, language, or to say it all in a sentence, literature, is nature's own medium for the training of a human being in thought, emotion, logic, will, memory, interior discernment, social intercourse, the fullness of expression to elegance and perfection. If we were to undertake the civilizing and refining of the "gazelle" boy, we would think of using no other medium. We would fit his every gesture of head, hands, face, feet, eyes, mouth, posture of body with words. Our first general objective would be to render him susceptible and sensitive to the nominal, intellectual, and moral import of words. By the gradual refining of language, in its structure and nuance, we would bring him along to the interior realization and external expression of civilized living. Content and structure, we can see, would have to go hand in hand. Language and observation would have to be our measure of his progress. To have him gain facility, we would give him exercises, but we would not exercise him on inane words. Our functional purpose would determine every element of our teaching. He is supposed to be fifteen years of age; therefore, we would bring him along as fast as we could to maturity. Finally, if we wished to introduce him to the secondary level of Christian civilization in the West, we would teach him Latin.

Language among the ancients was the measure of man's culture. In Boethius' time a man's culture was measured by his appreciation of Cicero. The general norm is still valid in America. We are not training "gazelle" boys, though, when that news item was read, many of our teachers broke into a smile of quasi recognition. The functional principle, however, remains the same. The purpose of our education is the same; it differs only in degree, at least, until junior in college. Moreover, the second great and distinctive characteristic of the *Ratio* might be brought to bear on our aspect of the problem.

The *Ratio* insisted on the grading of students in the hierarchy of orderly development. Moreover, it insisted that the students complete their formation in the literature classes before taking up the university subjects. This stems from St. Ignatius himself, and smacks strongly of the "age quod agis" and the exclusive attention demanded for each step of the *Exercises*. The functional method of the *Ratio* is the classroom counterpart for the formation of students of the functional method of the *Exercises* for the spiritual formation of its apostolic teachers. And we may as well remark it here, the relationship of these two methods—in the Jesuit, they are merely different aspects of one and the same formation—constitutes the essence of the unique strength of the Jesuit system of education. In Italy the fathers insisted on the grading of classes and one forbade literary students from attending university lectures even in the face of rebellion on the part of the students. It is remarkable that a great system of education should originate in such simple principles. Italy was not new at education in those days. Italian youths were hardly "gazelle" boys. The fathers had to combat famous professors and century-old customs. They would yield on the type of grammar to be used and even on the organization of the grammar study itself, but not on the organization of the school.

The dispersion of intellectual effort is common in all ages in education without a strong integrating principle. In France before the war students were running pell-mell after professors who were in vogue, no matter what the subject. And they were continually "talking down" the banal monotony of their traditionally strong literary formation in the schools. It would not be stretching a point to indicate the affinity, at least, that this state of mind in education had with the confusion which disintegrated France. This same dispersion of intellectual effort has been modified somewhat in America, but it has been organized, in its modified form, into the current system of American Public schools. Before the youngsters have been formed to comprehend what they read, they are being lectured on democracy, social problems, the atomic age, and what not. The attendant confusion in our national life is tragically apparent. If ever there was a time when the cardinal principles of the *Ratio* were needed and apt of application, it is today in America. There are many other aspects, also, in the intellectual, religious, moral, and social conditions of our country which resemble strongly the field in which Canisius found it imperative to organize Jesuit schools. This brings me to a third and last point.

Not only is the method and choice of subjects functional in the Jesuit school, but so is the existence of the school itself. The primary purpose of the Society is apostolic and, very early, schools were found to be the

most potent instrument in its apostolic work. It is not otiose to recall this; for every revolution in our own day has been brought about because someone had the power to call upon the simple radical principles of social or national life and erect them anew into dynamic rallying points for the complete reorganization of society. If we are to burst the bonds which we seem to be struggling with, we can do no better than to revivify the radical principles of our own existence and of our own institutions. The schools were not set up for the education of youths, in a narrow sense, but for the rehabilitation of society at large. The purpose of the schools is not merely religious but cultural also. If it had been the purpose of Canisius to reclaim and reinstruct the people of Germany in their religion alone, he would have confined the efforts of the fathers to organizing classes in catechism. This work was explicitly taken care of by our Constitutions, but over and above it, schools were founded for the wider scope of our apostolate. Our schools, therefore, whether they be primary schools in the missions, or on the secondary, collegiate, or university level in the city and metropolitan areas, are focal points for the Christian transformation of the society in which they exist.

Let us look then at the field in which we have to work. In America, we have a Protestant culture, which is fast disintegrating into a materialistic hedonism. We have never had a strong, native spiritual element to our culture. Protestantism has never been able to sink any deep taproot into the native spiritual forces of the American soul and thus enrich it with sources of spiritual growth because it lost whatever invigorating strength it had when it became so remote from contact with the Catholic culture of Europe. Protestant schools did not have a strong and enduring integrating principle, so they fell into electivism or a mild form of rationalistic humanism. Their cultural influence, therefore, has been shallow and amorphous. The materialistic aspects of American life have grown rank. The public schools have no spiritual objective at all and so they are powerless to shape and direct the massive trends of American life. They can only fulfill the demands of the public and organize their methods to fit the progressive disintegration of secondary instruction. Language, tastes, and sound cultural refinements have suffered corresponding debasement. Science and superficial social habits are the standards of formation.

The Catholic, apostolic Church is the only one that has the inherent power to sound the spiritual depths of any race in any land. That is why we readily feel that Catholic life is divinely fitted to develop the native powers of America into a magnificent Christian culture. The seeds of culture which we seek to plant in American life are taken from the mature life of the Roman Church. The pattern according to which we work is

that of the Western Christian culture. It is fixed in its essential lines but susceptible of coloring and tinting under native skies. What transcendent unity of design! Its spiritual objective is eternal, its theology infallibly defined and clearly ordered, its philosophy perennial, and its life, literature, and art Christianly humane. There is perfect integration of all its constituent elements and luxurious growth.

Those who may feel that we are few in numbers and too confined to comparatively small and disparate centers to effect the transformation of American life should readjust their judgments to the full perspective. There is no calculating in material terms the power of a spiritual, cultural apostolate. The Catholic field, itself, is proportionately considerable and docile. We ourselves are exceptionally fitted for the task with a strong literary, philosophical, and theological formation. In fact, at times when the *Ratio* seemed to bog down, the effectiveness of our teaching has been due to the personal formation of the Jesuit. The Jesuit Educational Association, with its national organization of members, whose faculties are men with an interior spiritual and cultural formation so homogeneous, is a unique power in American education. It is not surprising that discerning non-Catholics, looking at the nature and purpose of the Society, should have a respect for it bordering on the mythical, or, that within Catholic circles, others try to emulate, defer to, and rival its activities. It is a fact, which carries serious responsibility, that nothing we do or fail to do is without corresponding reaction in the conscious society about us. In the present crisis, therefore, let us recognize the proportions of leadership. We might say that we have no exclusively local problems. In all our discussion of problems and the revivifying of Jesuit schools, let us consider always three elements: the intrinsic nature of the Jesuit system, the problem at hand, and the society in which we function.

Character Education in the *Ratio Studiorum* of 1599

GEORGE E. BRANTL, S.J.

Among the problems which face Catholic educators today that of the methods and amount of religious instruction is certainly one of the most vital and the most disputed. It is scarcely our purpose here to solve the difficulty. There is, however, a particular aspect of our own educational code which would seem to clarify much of the problem and to offer some assistance for its resolution in terms of our Jesuit philosophy of education. That aspect is the strong emphasis the early fathers of our Society placed on the integration of Christian character and the consequent permeation of our entire curriculum by a Christ-spirit and by Catholic practices. It is our purpose here, then, by summarizing the ideal toward which our educational theory would tend and by pointing out some of the methods of religious training which are suggested for its attainment, to suggest that this problem might be sped toward its resolution by an appeal to that psychological insight of integral Christian training that was so rich a possession of the writers of the early *Ratio Studiorum*.

IDEAL OF THE "RATIO STUDIORUM"

It is no mere truism to say that the result of Jesuit training should be a Catholic gentleman, a man of no mere learning, but of learning rich in a Christian spirit and of Christian virtue motivated by that same learning. It is here, indeed, that we take our uncompromising stand against secularism. It is the truly Christian humanism that is our heritage. "Let them . . . know," we find in the "Rules for Externs," 1, "that with God's help, care shall be taken that they be instructed according to their abilities no less in piety and in other virtues, than in the liberal arts." An integral Catholic must then be the product of an integral Catholic life. Our student must be taught to learn and to live in the full Christ-sense. Now, this harmonizing of the formation of the mind and the training of the will into a vital unit must, according to Leo XIII, *Militantis Ecclesiae*, be the result of a harmonized system. To face this problem there are two means: First, religious training and teaching in the formal religion period and secondly, the indirect motivation to Catholic attitudes and to devotional practices which will be infused into the

other parts of the curriculum. It is of the latter that we wish here to speak, and it would seem that, either for historical or for psychological reasons, it was to this that the writers of the *Ratio* devoted their chief attention.

How, then, are we to saturate our entire curriculum with Christian piety so that the atmosphere of our school is, as is urged by Leo XIII in his encyclical, "sacred so as to pervade and to warm the hearts of masters and scholars alike"? Although the *Ratio* does not from its very nature approach the question directly, we believe that by induction from the means suggested, we can arrive at a fair knowledge of the Christian organism which it desired that a class in the Jesuit school should be.

By way of preview, we may study the following excerpt from *Constitutiones* P. IV, c. 16, 1:

Diligent care should be taken that those who come to the universities of the Society for the sake of learning letters may learn at the same time good morals and morals worthy of Christians. . . . Let the special intention of instructors in their classes when the occasion offers and outside be to motivate the same pupils to the service of God and the love of God and of virtues which we ought to please Him and direct all their studies to that end.

It is then to this vital interdependence of intellectual and moral training that we look for the unity of our system, for religion is not merely a matter of soul; it pertains to the whole man, and, for this reason, it must take its roots in every phase and every grade of education.

Now, it is by sound Ignatian principles that we can forestall any lack of balance in our view of this unity. *Age quod agis*. It is in the training of the intellect by study and teaching that the boy is at this moment most perfectly fulfilling God's will. Hence, it is by no means to be concluded that we must fill his day with many practices which may distract him from the work at hand. The problem lies rather in how we are to sanctify and make the boy conscious of the sanctity of the studies of the curriculum. When he was laboring over Latin forms, St. Ignatius saw the call to prayer for what it was worth. He knew that at that moment his sanctity was closely allied to the humdrum activity at hand and that in doing that most perfectly he would approach God. It would seem, then, that our approach should be with a full realization of the sacredness of the intellect and the real goodness of learning. From there we must work to the motivated perfection of that faculty and to the integration of full learning with the vigorous Catholic life. We conclude then that just as the sharp divorce of learning and virtue is reprehensible, so the other extreme of abandoning learning and scholarship for exhortation alone is to be avoided. The mind of the *Ratio* is for the *via media*. We want learned Catholics. Learning and Catholicism must be engendered simul-

taneously that, having grown together, they may operate as a strong and vital unit.

What a great responsibility and need for holy learning on the part of the teacher. He is encouraged, therefore, to pray for his pupils frequently and to labor constantly to bring them closer to God by the example of his religious life. Can we not see from this exactly what St. Ignatius would have desired of the Jesuit teacher? Prayer and example—his entire life and his sanctification is closely linked to his teaching and to his labor for the sanctification of his class.

To be more practical, then, we may ask what means are suggested for the attainment of this end. In reading of these, our proper mind should be to conceive them in relation to the class organism with its close union of students with each other and with the teacher.

It will be appropriate for him not to neglect exhortations, at least on the days before feast days and at the beginning of long vacations. He shall beg them strongly to pray to God, examine their consciences at evening, to receive frequently and duly the sacraments of penance and the Eucharist, to attend Mass daily and sermons on all feast days, to avoid bad habits, to detest vice and to cultivate the virtues worthy of a Christian.

These are the chief practices suggested. But these, we may say, are common to all our schools. Perhaps so. But the question is not whether they are to be had, but how they are to be motivated. For it would seem to be clear that the *Ratio* wishes them to flow logically and spontaneously from the vitality of the class itself. They should be closely associated for the boy with his growth in learning as it prompts him to a more mature Catholicism. Let us now note several of these means in detail.

Examination of Conscience. St. Ignatius was extremely happy at the use of the examen at Messina and encouraged its introduction on a wider scale. There is little need to emphasize the Ignatian strategy behind such a method. Only let us remark that it is characteristic of the intimate direction that he desired for students and the emphasis that he placed on inspiring goal-activity. It has been remarked by some that such a method has little appeal to the American boy. That is very possible. It has, however, in moderated form been found of great use among boys in several American schools.

Confession and Mass. Here great emphasis is placed on the dignity of the sacrament and the decorum that is proper to those participating. It is very indicative of the teacher's concern for the gentlemanly and Christian habits of the boy.

Prayer before Class. The reverential consecration of study to its supernatural end is intended to set a tone for the hour of class which will follow. "In order to call the end to memory," the prayer is to be said as a

help to "devotion and edification" and in a posture which is conducive to the same. Following this, the instructor is to make the sign of the cross as he begins the lesson.

Sodality and the Academy. The *Ratio* is somewhat more explicit at this point on the close interrelationship of spiritual and academic activity, for it advises earnestly that a boy be a member of the Sodality before he may be admitted to any of the academies. Earnest effort is to be made that the same sodality be propagated in all our schools as a major activity and one that is entrusted as a serious concern to the Father Rector. Thus, spiritual vitality must flow from this activity into all others, for nonspiritual groups such as the academies are to be "an assemblage of those students who excell in talent and piety." In the selection of members for any of these groups, therefore, it is advised that boys be chosen who "ought to serve as an example and outshine all other pupils in Christian virtue and piety."

It is very easy to see here that in the academy, which is to be made up of the choice minds of the school, virtue and devotion are to have a great part. For such a group our Lady is to be the patroness and her feast is to be observed in a very special way. In order that this degree of perfection be maintained, the director of the academy must be a man who can "move members not only to studies but to piety, which he can do by a virtuous example and by private conversation."

Particular Devotions. In the selection of devotions to be encouraged among the boys there is a definite reflection of the mind of St. Ignatius on the subject. Devotion to our Lady, the Sacred Heart, the Eucharist, and the angels is suggested. It is not, then, many nor unusual devotions which are to be fostered but the traditional ones that are the Church's and those which will form the necessary foundation for a sound devotional life. Special mention is always made of our Lady and the angels, as, for example, when the professors of lower studies are encouraged to have the Litany of our Lady recited each Saturday in the chapel. For he must always be eager to "urge his pupils to devotion to the Virgin and to the guardian Angel."

Spiritual Reading and Sermons. In a few passing words the *Ratio* suggests that the boy be encouraged to read spiritual books. It is to be noted that very prudently the chief place is given to lives of saints which will make a deep impression on the mind of youth. If we will read beneath this, we can well conclude that the teacher is to be vigilant in guiding his student's reading and in employing this so-often harmful tool to the molding of the learned and virtuous man. Further, a very practical means for composition and oral practice, and one which will turn these two means to the good of the soul, is suggested when we are

encouraged to allow the boys to practice declamation of a spiritual nature so as to "invite them to strive after an increase in all purity and virtue."

Moralizing. On this very difficult question the *Ratio* of 1599 is rather silent. We may justly infer that it is understood by the words "when it shall seem fitting" or "when occasion shall arise." In the *Ratio* of 1591, however, we find more detail on this subject where an example is given for its use. It suggests that the pagan principle, *dulce et decorum*, should excite us to consider the great sacrifice of the Christian martyr. Still, there is no direct mention of the tact that is required and the skill in introducing such "digressions." That is an individual problem.

These are but several of the methods suggested for the enkindling of that Catholic life in our students. They are few, perhaps, but significant. For if they are considered in relation to the entire picture which is given implicitly, they should offer rich consideration for the integration of our teaching. In the "Rules for Extern Students," the *Ratio* summarizes at some length the ideal to which the boy is to aim. As it is also that to which the teacher must aim, it deserves our citation.

Let them strive to preserve an earnest and pure spirit and to obey the divine laws with greatest diligence; let them especially and in good spirit commend themselves to God, to the most Sacred Heart of Jesus, to the Blessed Virgin and to all the saints. Let them constantly implore the help of the angels, but especially the guardian angels. Let them always preserve moderation elsewhere but as much as possible in chapel and in class ("Rules for Externs," 14). Let them abstain . . . from all things which detract from morality ("Rules for Externs," 6) and finally in their deeds and in all their actions, let them conduct themselves that anyone may easily see that they are no less eager in pursuit of virtue and the integrity of life than of literature and learning ("Rules for Externs," 15).

In some attempt to summarize, we may establish some norms which would seem to be a logical application of what has preceded to the present-day conditions. They are either explicitly to be found in the *Ratio* or are a logical application, we believe, of the spirit of the same.

1. It is not a question of too much devotional training, but of too little or untimely training; for this ought never to interfere with, but should color, the immediate purpose of class work, that is, progress in learning.

2. It is best to give this training spontaneously, as the *Ratio* insists: "when occasion shall arise." Often it will best be provoked as the self-expression of the student.

3. Group activities of this nature are greatly to be preferred. Individual encouragement should be given in private. Thus, emphasis is placed on devotional practices which are universally approved and employed.

4. Devotion may be a motivation for good discipline; it ought not become a means of punishment.

5. Personal example is sought of the teacher, coupled with and enthusiasm for the student's ideas and his progress. Hence to solid virtue and prayer on the part of the teacher there must be joined hard work.

6. We should show an esteem for all that is piety, giving it its proper place in the hierarchy of values. Above all, we must seek to radiate the balanced and humanistic ideal of the *Ratio*. The atmosphere of Christian scholarship, the direction of all efforts and studies to the Christifying of our character is the ideal of our teacher vocation.

This then is the concern of the *Ratio Studiorum* for the devotional training of youth. That this is to be a chief concern of both teacher and superior is clearly evident. For they are to "consider themselves responsible for all rules concerning devotion, the training of morals and the teaching of Christian doctrine." And the Rector is advised at the beginning of teacher meetings to have "something read from the rules for teachers, especially from those which concern devotion and the training in morals." It is a high ideal, certainly, but it is a Jesuit ideal. If we claim to form Catholic gentlemen, it is our only ideal.

Methods of Teaching at the Wharton School

JOHN C. CONNELLY, S.J.

The Jesuit educator is inclined to be so severe in his criticism of non-Catholic institutions of learning for their materialistic brand of training that he may overlook whatever good features are to be found there. It is not my purpose to defend secular education, but I believe it would be to our profit to note whatever success its institutions have attained in the educative process, and to adopt their methods and techniques in so far as they are in complete accord with Catholic philosophy and aims. A case in point, to my mind, is found in the Wharton School of Finance and Commerce, University of Pennsylvania, an institution that has attained notable success in its methods of teaching not only commercial subjects but the social sciences as well. It came as a surprise to me a few years ago to discover that the method chiefly employed here was none other than the Jesuit contribution to educational method, daily repetition, active discussion, and prelection.

In each undergraduate and graduate course at the Wharton School a mimeographed sheet of written and reading assignments for each class is distributed at the beginning of the semester. As a result, a student sees at a glance what is expected of him, gets a comprehensive view of the whole course, and, in the event that he is absent from class, is still able to make up privately whatever was missed and also to prepare for the next class. Of course, the teacher is required to follow this schedule of assignments, and this might be considered a drawback in so far as it prevents him from spending more than the allotted time on some topic that could profitably be pursued further in the next class.

Undergraduate courses, as presented in the summer school, consist of one lecture and four discussion classes each week. An outline of the lecture, which may be on some current economic topic or on one related to the work of the ensuing classes, is distributed in advance so that the listeners can follow the lecture with a minimum of note-taking. Each discussion class opens with a ten-minute written quiz covering the current assignment, and, in some classes, the three preceding assignments. Each student receives a quiz grade for each class attended. The average of these grades is given a weight of two thirds, and the final examination one third, in determining the student's final grade. Students with a quiz average

of 90 per cent or better are exempted from the final examination. Thus the need for daily study is evident, whereas cramming for the final examination will be of no help to a student who has loafed all term. Moreover, the exemption from the examination is an incentive to thorough daily preparation on the part of most students.

After the daily written quiz, the entire matter of the day's assignment is reviewed by oral questioning supplemented by charts or blackboard diagrams. The oral review includes the question or questions of the written quiz. This enables the student to evaluate the correctness of his own answer. Some teachers follow the procedure of distributing a sheet of questions covering the assignment and the review of the two preceding assignments, with one question checked off on each sheet. The written quiz then consists of answering on the reverse side of the sheet whatever question is checked; the oral repetition covers all the questions listed each day. Students are free to discuss any point in the day's assignment, or to ask for further explanation where it is thought necessary. The remainder of the time in each period is devoted to a prelection of the following assignment in which the instructor explains whatever might present difficulties or points out the correlation with past assignments, with current economic topics, or with the content of other courses.

In courses involving the use of formulae or techniques, such as accounting or statistical method, the quiz consists in a short problem; or where a written assignment has been made, the ten-minute period is devoted to checking the results of the problems.

On the graduate level the daily written quiz and the weekly lecture are omitted, but in other respects classes are conducted along the same lines of student activity as the undergraduate courses. Where the group is small and the subject matter lends itself to written reports, the seminar type of procedure is employed, with the reading of the reports followed by class discussion. Larger groups use the question and answer method. The professor may comment on the answers, and occasionally may lecture after the questioning period, either to clarify a difficult point or to present the views of other schools not met in the assignment.

It is quite evident to anyone familiar with the *Ratio Studiorum* that the above method, with its emphasis on student activity on all levels of learning, is more in accord with traditional Jesuit methodology than the so-called lecture system that prevails in many of our institutions. Admittedly, certain advantages may accrue from lectures given occasionally; at times they are necessary in order to present additional material, to summarize an extensive topic, or to clarify a complex problem. But it is quite another thing to subject students to the deadening monotony of daily lectures, notwithstanding the apparent success of this method in European

schools. Since education is essentially a process of self-activity on the part of the student, whether he be in an elementary school or in a graduate school, the lecture method can hardly be considered a natural medium for learning.

The *Ratio* sets forth three pedagogical objectives: self-activity that leads to mastery, and both self-activity and mastery that lead to the formation of intellectual habits and attitudes. Other educational institutions are employing the proper means to reach these objectives. It should be of no small concern how other schools are calling attention to the rich vein we have neglected or even abandoned in forgetting the psychologically sound teaching principles of the *Ratio*.

Hidden Talents

EARL A. WEIS, S.J.

From many sides one often hears today low moans, sighs, and lamentations over the relatively small proportion of prominent writers in the country who are Catholic. Not strangely most of the lamenting individuals are Catholic teachers of English, for it is they who are most in a position to notice the dearth. Without entering into actual statistics let us for the sake of convenience presume that they (for their authority is sufficient) are correct in their judgment, and that the number of Catholic writers is relatively small. Who is to blame?

Not boldly, but with an earnest desire for the truth, may we dare to ask if it be not these very commentators? Could not these teachers of English have increased the ranks of contemporary Catholic writers? It is time to ask if they have been developing the fine literary stuff of potential writers that has been put into their hands for training. Certainly there is sufficient material. This is a fact for which we shall offer proof.

First of all, national essay contests sponsored by various undenominational groups show in their results a large percentage of winners who are Catholic students. The Pepsi-Cola contest, the Annual Science Talent Search sponsored by the Science Clubs of America, the local and national contests in both oratory and essay writing of the American Legion, these are but a few examples of the type of competition in which the literary ability of Catholic students came to the fore.

We shall cite a more specific example. In *America*, the issue of July 14, 1945, the "Comment on the Week" included this notice:

PRIZEWINNERS. The *Atlantic Monthly* for June carries its annual announcement of the winners in the essay, story, and poetry contests, open to all college students who have used the magazine in some college course. It is interesting to note, and heartening, too, that one of the three honorable mentions in the essay, all three honorable mentions in the story, and three of the four honorable mentions in poetry, go to students of Catholic colleges conducted by nuns—a total of seven out of twelve awards. Perhaps the discussion in our literary columns about the parlous state of Catholic writing is hereby a little rebutted: young writers seem to be coming along to save the day.

After events like these, one is left wondering. When the prizes are received, when the immediate publicity is over, what happens to this talent? Arab-like, does it "silently steal away," slip from the grasp of the indi-

vidual? Or does it remain, only to be covered over, all too frequently, by inferior occupations of the succeeding years never to be used again?

Another proof: Catholic high-school and college newspapers are the finest of their kind in the country. They manifest the beginnings of a true journalistic style. Yearbooks show careful editing. Literary journals in the colleges (and in the high schools where they happily exist) display an excellent manner of writing. In those periodicals issuing from Catholic schools for young men the "learned" articles on literature and aspects of science seem to predominate. In those coming from young women's schools the creative element seems to hold sway for they are made up largely of fiction and poetry. (Witness their creative aptitude in the *Atlantic* contest above.) But in both these major categories the grand results of painstaking and artistic workmanship are obvious. A vast amount of ability lies behind each issue of these journals. To what strange limbo does this ingenuity vanish in the mysterious years that follow immediately after graduation?

The very curriculum in the vast majority of Catholic high schools and colleges has an academic nature (or, failing this, at least an academic flavor) that they have always striven to maintain. This training is calculated professedly to provide an imaginative and formative background that is priceless to every young writer. Latin and English authors, sometimes Greek, French, or German, the best in literature, all make their stimulating debut in the impressionable young student's world of ideas. Alas! all too often they are quickly tucked into a mental sarcophagus from which they never will emerge. They are tools never to be brought to work. Latin, for instance, allows the young writer to get at the very marrow of many English words so that he may use them precisely and tellingly. How invaluable all the classical authors could be for one with an interest in writing. They could be models of form, style, and nice word-usage, formal advantages which the greater number of modern writers must do without.

And the extracurricular activities—the debating club, the Thespians, the literary societies of the various languages—what might they do to sharpen young minds to a clear idea of good style in expression! How encouraging might the discussions be for one to order his own interior judgments and opinions into coherent thoughts intelligible to others. Laugh if you like at the seemingly pointless arguments and harangues which make club moderators squirm in their chairs for restlessness. The fact remains that perhaps a man like Chesterton himself would never have reached the position of Defender of the Faith without the mediate experience of the inanities, absurdities, sophistries, and pleasantries of the Junior Debating Club at St. Paul's. Other defenders of the faith are sit-

ting at this moment in the meetings of our high-school and college clubs. Will they reveal themselves to the idea-hungry world of tomorrow?

The emotional background of Catholic students is balanced and complete. This is important. Possessing the answers to the major problems of life, they will not walk pessimistically the literary path of, say, Lewis; nor with Emerson and countless others will they preach baseless material optimism. The chronic crepehangers, the starry-eyed bell ringers may not be found among their readers. True. But the normal human being, who we like to think constitutes the greater portion of mankind, will comprise for them an enthusiastic following. *Father Malachy*, Carroll's *Brigid*, *Bernadette*, and others have played beautiful melodies on the human heartstrings. These melodic heartstrings of normal emotion really exist, as these successes prove, in the souls of the book-reading public, even though they are sounded less frequently by modern authors than the discordant bass of illicit passion or the stannic treble of superficial feeling. Perhaps the Catholic writer will not jar moral sensibilities; no one has proved that mere shocking is either craft or art. The high level of religious emotion that is included in every Catholic young man or woman's gamut of affections is a note of sensitive completeness that will not be found in many popular authors of the day.

Despite the fact that Catholic teachers ought to encourage their students to write, they are hindered often because normal students, even those interested in writing as a career, do not show the marks of a prodigy. This is an uncalled-for generalization from silly literary legends about the youth of certain great writers of the past. For instance, one hears of young Franklin stuffing startingly well-done articles under the door of his brother's newspaper office, or of William Cullen Bryant's political satire written at the age of thirteen. False criterion! How many other writers and thinkers were thought to be even backward in their early days—yea, Chesterton and *divus Thomas*! And as for child prodigies, twenty-four hundred are registered annually at the Hollywood Casting Office, the sole record mankind is fated ever to make of their genius. Proper teacher guidance, the discipline of the craft, and noble ambition will always supply more writers than mere native genius ever will. On the other hand, where there is genuine and unusual ability, it would be benefited most of all by the direction that every Catholic instructor should be so anxious to give for two main reasons: his interest in promoting the Kingdom of Christ through Catholic writers, his charitable interest in the welfare of each student.

With whatever reasonable amount of ability the young writer may have, let him be encouraged to go forward confidently. Exercise, tedious though it be at times, through it especially will eventual progress come.

The great Cardinal Newman is said to have written over one of his first works nine times. As in his case, love of the work can supply the motive. And where love fails, determined ambition can still uphold him.

There will be disappointments in the beginning. All the great writers had them. Stevenson published his first works only with great difficulty, and, once published, they went unsold and had to be "remaindered." Thomas Hardy's first novel failed to get past the publisher's reader, who was no less a personage than George Meredith. And yet, in spite of such exemplary facts, who is the tyro that does not in his heart of hearts believe that his experience will be different. Unfortunately, it really is, and when the first manuscript is returned instead of the expected honorarium, the novice plunges "adown titanic glooms." Oh, to realize that such a sequel to long and arduous work is not indicative of insufficient talent!

Mother of true literature, holy Church has always offered to her children the very best of thought, the most vitalizing of ideas to pass on to others by means of the pen. She wants those with talent for writing to do so and has placed them under the glorious patronage of St. Francis DeSales. The tradition is as old as Christianity itself, for it has its roots in the evangelists, passes from them to the early fathers, on to Augustine and Jerome, to Gregory and Bernard, to Ozanam and Newman, yes, even to one of its most recent ornaments, the late Maurice Baring. The number of those capable of carrying on the tradition is legion. Does that number include someone of your pupils?

Sports in Our High Schools

JAMES J. MARKEY, S.J.

By and large, the boy who comes to our high school is not fitted for life. Generally he is a well-bred, neatly garbed, pleasant-mannered youngster of a good middle bracket American Catholic home. His parents are amiable, self-sacrificing, sincere people. In most cases they are too good, too self-sacrificing. We receive the boy after seven or eight years in the hands of the sisters and after thirteen years of well-intentioned pampering at the hands of loving fathers and mothers. The boy has had everything he has ever needed and just about everything he has ever wanted. Thanks to radio, theater, companions, and the modern home, he tends to sophistication far more than Jesuit boys of other years.

Among the means, available for us as educators, to prepare the young men for life are athletics. Off hand, to state that these are indispensable might be rash. What justification could there be for such a statement? But there might be some justification for athletics in our high schools—the question of college athletics is foreign to the present discussion—if you include the irreplaceable lessons of cooperative action and competition taught partially through athletics.

COOPERATIVE ACTION

Michael Lawson was a student at our high school. He came from a protected home where the rule was: you can have what you want. For the first time in his life he met the hardheaded rule of the world: you work for what you want, and work with others to get it. He joined the Junior Sodality and was not elected to an office. His classmates failed to appreciate his officer caliber, and he became openly resentful. He turned out for football, and the bench soon cooled his ardor for the sport; he quit coming out for practice.

Before the year was out, Mike was well on the way to becoming a problem child all because he had never been shown how to deal with the first and hardest rule of human competition: earn it!

The coach, who happened to be Mike's home-class teacher, was worried. One afternoon after practice, he called Mike aside; in the short distance from the field to the lockerroom, he told Mike a few hard facts: growing dislike among his fellows, the after effects of selfishness, the fact that no team is composed only of first stringers. He showed him that on the football field as well as in life, the first string is no better than the

cooperation of the rest of the team. More to please the coach than from conviction, Mike finished out the season without playing in a single game nor did he play any game during his second year.

When the junior year started Michael Lawson was elected vice-president of his class, and secretary of the Senior Sodality. His marks showed a solid B average. Third-year teachers began to know him as one of the boys who could be trusted. Throughout this third year and in the year that followed, he didn't play a single game, but he never missed a practice.

At the end of his last season Mike was elected captain of the team. Not only that, he was president of the student body, prefect of the Senior Sodality, the senior class's most popular man. His athletic career had been a success, not in the total of touchdowns scored, but in the sum total of lessons which his experiences had stamped on his character. Mike knew now that he had to work for anything worth-while, and that he had to work with others to get it; for one of the greatest lessons, taught more in athletics than in any other sphere of activity, is the binding necessity of cooperation. Mike learned that lesson well.

He learned, too, the meaning of self-sacrifice and self-control; he got to understand the meaning of humility, of obedience, of real loyalty. He knew correctly what it meant to be "on the team."

Catholic Action groups today are not accomplishing all they should. How often is their weakness traceable to lack of cooperation among the workers? Officers are always present at meetings and are duly concerned; but few of the others are content merely to be "on the team." Granted that Mike was an extraordinary boy, the lesson of cooperation he learned is repeated on every secondary-school campus in the United States. One thing we know for certain; Mike will be a willing member of any Catholic Action team, anyplace. Athletics teach cooperation, and teach it, perhaps, better and more strikingly than any other method we might select. But the lessons of cooperation would not make men; the further lessons of competition are needed.

Billy Vaughn was an only son in a wealthy but fatherless home. He was a well-trained swimmer. When he came to our school he immediately signed for the swimming team. On the day of the first competitive dual meet Billy swam. The competition was below him, and he should have won easily. He was beaten in the last ten yards by a fellow who was Billy's own size, and yet a far inferior backstroker. With a shrug of his shoulder, Billy explained to the coach that "he just got tired."

The coach became interested. He looked into Billy's background, and consulted the school principal and the spiritual director. He learned that an entirely feminine home was taking the promise out of a fine boy. Billy

was intelligent and would always do well in his lessons. But how was he to be taught a little manliness?

Though he was taken to the next meet, Bill was not allowed to swim. Hurt, he finally approached the coach and proposed his question, why? He was told that to get along in life he had to fight; that everyone got tired of fighting, but not everyone quit. Billy thought it over.

During his final year at school he was swimming number one back-stroke on the varsity. In the city championship meet he stroked it out for 100 yards with a boy who was a better swimmer. Bill didn't win, but he fought every inch of the way. He climbed panting from the pool, and the coach smiled his congratulations.

There are departments in our secondary schools which inculcate—and efficiently—the moral virtues, the intellectual virtues, the social virtues, and the little virtues. Could Billy Vaughn have learned the manly moral virtues without athletic competition? Could some other vicarious life experience have developed this particular part of his education? The case history of Billy Vaughn was cited only because it makes the point clearer; yet there is scarcely a single youngster in our secondary schools who doesn't need similar development in the manly virtues.

The armed forces have done American education a great service. They are an exceptionally accurate test laboratory for educational theory. We have been rightly gleeful about the test reports on Jesuit youngsters. But, speaking from the experience of one province, the overwhelming majority of successes in Army life have been youngsters who participated in school athletics. They learned to fight as a team, they learned to utilize second wind, to keep fighting when opposition was keenest; more than that, they acquired body control, stamina, and sharp reflexes. Along with the lessons of self-sacrifice and cooperation, they learned the personal lessons of self-control and obedience. They learned, sometimes the hard way, the advantages of clean living, of "*mens sana in corpore sano*."

It has been distinctly noticeable that the students now in the armed forces who most often return to visit the school are former Block Club members, athletes. That isn't strange. One lesson that athletics seem to teach most vitally is the lesson of loyalty. Further, it is a bit amazing how many athletes are outstanding Socialists, and more than a bit amazing how practical their Catholicity becomes. Athletic teams invariably meet at Mass and Communion before important matches.

The influence of sports properly controlled reaches into every phase of school life. Sports advertise our school and our student body, help break down prejudice which sometimes exists in the neighboring public schools, show the public-school students that our boys are real boys, that going to Church and to a school that demands study and good grades

does not mean the student is a "sissy." Properly handled, sports can act as an efficient lever to maintain a respectable scholastic standing among a good number of students who otherwise have not sufficient incentive for study. Through a well-developed and coordinated sports program we are using what is most attractive to average boys for their greater personal advantage and, for the advantage of the school. In every student body, every student of normal health should be reached.

THREE MEANS

In the athletic program there are three means that can be employed, physical education, intramural sports, and organized sports. First the physical education program. This is a regular class run by two or more of the teachers. In this class the boys are taught organized calisthenics, how to participate in organized games, and in a surprising number of cases, how to play those games. In the student's first years this is important.

Early in September of their first year a group of young men, about seventy in number, find themselves lined up in rows of ten, arms' length apart. An instructor is teaching them a series of simple and seemingly pointless moves to be made with arms extended or "hands on hips, feet apart." Their motions are erratic, out of cadence, clumsy. Yet by the end of November that same class can be seen calling their own cadence, working in nearly perfect rhythm, each individual shamed if he loses his balance or misses the count. They have already begun to learn body control and the meaning of rhythm and conditioning. In these courses, personal hygiene and the essentials of biology can be inculcated.

Secondly, there is the intramural sports program, interclass competition. This can be so handled by the directors, with the cooperation of the coaches, that those belonging to the school's organized teams may not be on the class teams. That leaves the intramural competition open to the boys who are unable, for whatever reason to go out for the bigger teams. Leagues in basketball, indoor, volleyball, handball and, where facilities differ, for other sports, easily offer sufficient material for a full year's program. Football, because of casualties which are unavoidable in the sandlot variety, can be omitted. Students play it enough away from school.

Moreover, such a program promotes a wholesome rivalry between the classes and provides organized play for recess or after school; and for those not playing, an interesting recess entertainment.

Lastly, the organized teams: football, baseball, track, tennis, swimming, golf, boxing, and others according to locale. For the development of the characteristics mentioned previously, these teams provide a keener incentive. To make one of the teams, and note, "one of the teams,"—not first string, requires hard work, perseverance, and a good deal of inner drive.

These teams are the pride of the entire student body; they represent their school. As they fare, so fares the school and each individual member of the student body. The extracurricular life of secondary schools centers around their teams. Sports are discussed at lunch-time sessions, at parish and school dances, on the bus to and from school. The sport sheet is the *Vade Mecum* of the high-school boy. And if we are to get to the boys in any way, to teach them the lessons they so urgently need, why not do so through a medium they understand and which touches them closely?

JESUIT "COACH"

When it is necessary for the Jesuit teacher to coach athletic teams, he need not feel that his time is wasted, nor that he is acting contrary to his vocation. Sports provide a welcome entrance into the heart of the American boy.

In the classroom the boy is on the defense, to employ his jargon, "under wraps." He is not completely relaxed, not himself; but on the athletic field we can observe him off guard; we can see him at his best and at his worst. The Jesuit coach can note the causes for his sudden flares of temper and seek to remove them; he can teach the lesson that life's only failure is the man who does not understand defeat, who cannot overcome obstacles. The example of many scholastics working with the boys becomes a memory that in after life is never effaced, never dimmed.

In all of this, we need only remember that sports live for the boy, not the boy for sports; sports should neither be frowned on, nor over-rated in our schools. When we consider the trend of our times, an adequate athletic program, well directed—preferably by a lay member of the faculty duly subordinated to the prefect of athletics—and integrated with the school's academic curriculum, will go far to prepare Jesuit boys for life not only in the physical order; but, what is far more important, also in the moral order.

The University and Public Administration

CHARLES C. CHAPMAN, S.J.

In the October issue of *The American Political Science Review*, Robert A. Walker of the United States Department of Agriculture, has a splendid article on "The Universities and Public Service." The following is hardly more than a condensation of his article.

A GOOD ADMINISTRATOR

A good administrator, he says, public or private, is valued by his abilities and attitudes rather than by his particular technical skill in manipulating figures, processing forms, managing personnel, or reading statistics.

It is not the function of a university to train clerks.

Good top administrators value a person who will take hold of a problem and come up with a suggestion without being specifically asked to do so, even though a cautious immediate superior may be indifferent or hostile to anything that might disturb the present order.

The aim of the university should be to cultivate independence of judgment, resourcefulness, and initiative in dealing with problem situations.

The ability to grasp and think through a specific problem without getting lost in the side issues is not common in lower administrative positions.

University education for public service not only should enable the graduate to identify important problems—as distinguished from trivial ones—but should equip him to attack them intelligently.

ABILITY TO READ AND WRITE

This, of course, presupposes the ability to read intelligently. It is surprising, says Mr. Walker, how many university graduates enter public service without being able to read with understanding.

Ability to express oneself clearly is equally important. "I doubt whether there is a bureau in the Department of Agriculture, or any other Federal Agency," adds the same author, "that does not wage a continuing battle for clarity and brevity in memoranda and letters. The man-hours and money devoted to rewriting on this account is tremendous. A good

writer is a great asset to any organization. The universities have not done a particularly good job of teaching students to read and write, as far as I have observed. The success of a number of former newspaper men in the Federal service is undoubtedly a partial reflection of the importance of an ability to write well."

ABILITY TO REASON AND THINK

He goes on to say that university graduates who wish to go into public service should have above all a good liberal education. The student should have a well-rounded knowledge of the society in which he lives and the political tradition of which it is a part. "A tempering philosophy of life plus the essentials of sound reasoning—logic," he continues, "will equip him to tackle important questions competently. Without the philosophy, he will develop tensions which thwart the use of reason; without logic, he will be unable to distinguish the application of prejudice and personal preference from objective judgment."

One of the gravest evils in Federal service today is the tendency of responsible administrators to become engulfed in the work of their own department to the degree that they lose sight of the ultimate aims of government.

It is definitely the work of a university to train minds in such a way that they will not fall into this error. Mental habits should be so deeply ingrained as not to permit educational experience to be easily eradicated by pressures.

POLITICAL PERSPECTIVE

Universities endeavoring to train for public service have "conspicuously failed to impart to their students *a proper sense of the limitations on administrative action in a democracy.*"

The university should train the student to *appreciate the political milieu* within which decisions must be made, the spirit of democratic control.

Economy and efficiency in themselves are excellent, but they cannot be used as unwavering guides to conduct without proper tolerance for legislative and public demands.

Colleges and universities, crusading against graft and incompetence, have perhaps oversold efficiency and economy while giving a decreasing amount of attention to political philosophy.

Graduates must understand that a large administrative organization is *controlled to a surprising extent by internal democratic forces.*

The army type of administration, from the top down, is not to be emphasized. Many are the seemingly "desirable" actions which are not taken because someone down the hierarchy would not like it. Bad feeling

among employees can slow up an organization in most important spots. People who devote their adult lifetime to a job have a right to satisfaction, respect, and attention.

"Our schools of public administration and departments of political science continue to turn out would-be government officials who visualize an administrative organization precisely run from top down. . . . They become bitter when their favorite recommendation for administrative improvement gathers dust because 'the time isn't ripe.'"

MORAL STANDARDS

The problem of balancing ethical standards against survival is one of the great unsolved questions of public administration.

The universities have dealt with it largely by ignoring it.

"Those who plan to make careers in government must come with moral standards and courage of their convictions. The compromises they have to make should be at least enlightened. Moral principles are a part of our intellectual heritage, and hence the universities have an obligation to impart to their students an understanding of what they mean."

"For those who are concerned with public administration to close their eyes to moral stresses of the public service, or to assert that such things are no concern of the universities, is to ignore one of the vital contributions which the universities can make to government in modern society."

THE GENERAL GOAL

The general goal of education for public administration has been aptly described as the development of the "administrative generalist."

Courses of study in public administration in the past, says Mr. Walker, have tended to become vehicles for vocational training in the skills which staff offices require. "The further we go in this direction, it seems to me, the further we are likely to miss the goal of providing the kind of education which those who actually administer government programs most need. The contribution of the universities and colleges would be far greater if the time now spent on the study of specialized processes were devoted to a course of study which would add to general abilities and capacities."

WEAKNESSES IN EDUCATIONAL METHODS

The fact that some good administrators emerge from the technical schools—from which they are almost exclusively drawn—"is no justification for sending into the public service men and women who are inadequately equipped to deal intelligently with the political, economic, and social questions of the day."

"A tempered and open-minded attitude toward the issues of the day—political, economic, and social—is the *sine qua non* of enlightened administration. It is, of course, the essence of useful participation in a democratic society, doubly vital in those who wield the influence of government in that society."

In brief, education for public service has been to a large extent the training of technicians and specialists.

"I do not believe," continues Mr. Walker, "that imposing a 'course' in government or administration on a purely technical education is the proper solution. The problem is no less than a matter of insuring that college and university graduates have a truly adequate general or liberal education before they take up the specialty through which they expect to earn a living."

THE POLITICAL SCIENCE VIEWPOINT

"This would include acquaintance with the political history, institutions, and ideas of Western civilization. The need for a liberal education is equally great whether graduates enter private or public employment, but the social consequences may be greater if they rise to high positions in government without it."

"My experience," continues Mr. Walker, "leads me to believe that one of the most valuable assets which the university-trained person in an administrative position can have is an understanding of the *ends* of political action and the *nature* of political institutions—the kind of understanding that the study of political science under competent guidance ought to develop. This is not my opinion alone. One outstanding career man in the Federal service often speaks of 'the political science viewpoint' when discussing younger men in government—meaning, 'a breadth of understanding of how government works that goes far beyond knowledge of specific administrative procedures and processes.'

"This is the kind of understanding which can be achieved only by study of political institutions, of human nature in politics, and of political thought.

"The importance of this familiarity with the workings of government in our own and earlier times, and of being conversant with currents of political thought, emerges in the ability of the individual to relate everyday problems, policy proposals, and political issues to the chain of events and thought out of which they arise. The person with this ability is the true administrative generalist. The study of political science can have a tremendous value in public service—value to the individual as the basis for the exercise of better judgment, value to the public as a protection against the untempered action of officials without political perspective."

BOOKS

Facing Your Social Situation: An Introduction to Social Psychology. By James F. Walsh, S.J. Milwaukee: Bruce Publishing Company, 1946. pp. vii, 237. \$2.75.

Psychology is frequently defined as the study of the human personality. Social psychology, as one of its many fields, is interested in the development of man into a socialized personality. The approach is through an analysis of man's reactions to various social situations. These reactions, however, cannot be properly analyzed and much less controlled unless both the subject reacting and the situations to which he reacts are understood in the light of sound philosophy, psychology, and sociology. It is probably this which accounts for much of the trivia and many of the errors found in modern books on the subject.

Father Walsh, who has taught philosophy and psychology for more than twenty years, reveals throughout his book that he understands the human personality in all phases of its development into a social being. In an early chapter he discusses the nature of man from the viewpoint of scholastic philosophy and psychology in a manner that is both clear and succinct. Throughout the rest of the book there is such keen psychological insight into man as a child in the home, adolescent in the school, and adult in the workshop and social sphere that students of other branches of psychology, such as child guidance, industrial psychology, and mental hygiene will find in it many valuable suggestions.

It is likewise evident from the text and the bibliography that the author is equally acquainted with all forms of social situations. His treatment of the many social situations to which man reacts is given under three main considerations: how social situations are created, how we react to them, and how we can effectively control them. Such factors as suggestion, imitation, inventive ability, and the mechanisms of projection and identification are emphasized as important in forming the situation and influencing man's adaptability to it. In discussing the question of our reaction to the social situation, the author gives many sound ideas on such socializing factors as cooperation, accommodation, compromise, and competition.

In this connection the problem of crime is handled in a thoroughly Catholic manner. The author concludes his treatment of social interaction with an interesting discussion on the problem of war. The question of the control of social situations is developed under such headings as: morale, leadership, propaganda, crowds and mobs, regimentation, public opinion, leisure and recreation. Again, the comments made under each

of these headings are excellent. The book concludes with a discussion of some standardized forms which the social situation assumes in our civilization. In this connection the part played by the home, the school, the Church, the workshop, and the state in the process of socialization is given sound treatment.

The book is intended for use as a textbook. Questions for discussion are provided for each chapter as well as references for further study. It is unfortunate that a uniform style is not always used. Some references are given with only the author's name and the title of the work. A brief chapter is given to study aids under the title, "How to Study Social Psychology."

Some professors will find this book useful as a text for an introductory course in social psychology or at least may well recommend it for supplementary reading. Others may feel that despite the excellent Catholic approach and its many sound observations, the text attempts to handle too many problems with the result that the treatment of many of them becomes too schematic.

JAMES F. MOYNIHAN, S.J.

Mysteries' End: An Investigation of the Last Days of the Mediaeval Religious Stage. By Harold C. Gardiner, S.J. Yale Studies in English, Vol. 103. New Haven: Yale University Press, 1946. pp. xvi, 139. \$3.00.

In *Mysteries' End* Father Gardiner endeavors to establish "two main points: first, that the popular stage of the Middle Ages owed its discontinuance to measures of repression by those in authority; and second, that this stage was, up to its last vestige, still tremendously popular, not mainly because it was to some extent rather broadly humorous, but because it was still a *religious* drama" (p. 113). The modest proportions of his problem by no means circumscribe its importance; the transitional period of the Renaissance in England contains a complexity of forces and currents that is generally unsuspected and is often not fully evaluated because in the past the tendency in scholarship has been usually, either intentionally or fortuitously, to oversimplify. Though the Reformation in England has been recognized as largely a policy of the stage, this interpretation has not always been followed through in the study of Renaissance literature, and the demise of the mysteries has been explained by the loss of popular favor or by economic developments affecting the guilds. Again, the essentially religious character of these communal plays has been obscured, or it is thought to have been weakened or even lost, particularly in those studies which rigidly apply the evolutionary theory of nineteenth-century scholarship to the history of drama. The basis on which Father Gardiner's

study rests, and the implications it holds are essential for any valid appraisal of the period.

The amount of material, documentary and interpretative, which Father Gardiner has assembled is considerable; his orderly procedure from beginning to end, the movement of his argument from step to step, the care with which he ties up loose ends and disposes of objections, his respect for facts and his discriminating judgment, make his study not only impressive as a piece of logic and of interpretation, but extremely satisfying as a literary investigation. In his first two chapters he examines the religious stage before and after the Council of Trent; it is clear that the Council, while it is responsible for a more cautious attitude on the part of Catholics, did not provide an impetus which was developed in the policy of suppression in England. The third chapter is a discussion of the guilds and the mysteries, and the fourth and fifth a study of the decline of the religious stage from Henry VIII to Elizabeth. Much of the earlier discussion provides the ground for Father Gardiner's interpretation of the Elizabethan policy toward the mysteries; apparently the highly centralized governmental authority regarded them as closely bound up with the spirit, and sometimes with the substance, of the older Catholic order which it was gradually displacing. The sixth and final chapter is a comparative survey of the religious stage in countries of continental Europe.

Father Gardiner's study cuts the lines somewhat deeper in the complex pattern of the Renaissance in England. One of the interesting and noteworthy points that comes out of his use of the literary-historical method is the popular persistence in England of the Catholicism which had permeated the medieval civilization. This is yet to be fully evaluated, and it must ultimately modify an outlook on the Renaissance that has many adherents. This, of course, cannot be a question of a personal viewpoint, but of ascertaining all the available facts, however minute and detailed, and of permitting them to exercise interpretative authority in the scope to which they are entitled. In the field he has chosen, this is what Father Gardiner does, and the weight of probability, evolved out of a careful and well-ordered survey of the pertinent information, inclines the scales decidedly on the side of his conclusions.

RICHARD H. PERKINSON, PH.D.

Faculty Tenure in Colleges and Universities from 1900 to 1940.

By Paul C. Reinert, S.J. St. Louis University Studies, Monograph Series, Social Sciences No. 1. St. Louis: St. Louis University Press, 1946. pp. xviii, 138. \$1.50.

To the general reader, the point of outstanding interest about this monograph is that it inaugurates a series of studies by the newly founded

St. Louis University Press with Norman J. Dreyfus, S.J., as general editor, an editorial board composed of Robert J. Henle, S.J., and Wilfred M. Mallon, S.J., and John E. Cantwell, S.J., as business manager.

To the college and university administrators it is a useful study of teachers' tenure with special emphasis on Catholic institutions of higher learning. Having convinced himself by a survey of previous studies that they do not attain that objective, he sets out to discover trends in institutional practice affecting faculty tenure both independent of and in relation to academic rank, degrees, and fields of instruction.

Thirty institutions selected for the study are equally divided into three groups on the basis of administrative control: state and municipal, private (other than Catholic), and Catholic. Jesuit-controlled Spring Hill, Santa Clara, and Canisius colleges, and Creighton, Georgetown, and St. Louis universities are included among the Catholic institutions. A further classification is made of each group on the basis of enrollment at the end of the forty-year period: below 500, 500-1000, 1000-2000, and over 2000.

Without reference to ranks, degrees, and fields of instruction, the author concludes that over the total period, 1900-1940, there is great similarity in average length of tenure despite size of enrollment, that privately controlled institutions have generally had longer tenure than public or Catholic ones, and that there has been a closer relationship between tenure and size in recent years than in earlier years of the period studied. A further analysis of the four decades shows, among other conclusions, that there is a tendency toward longer tenure in each succeeding decade.

Viewing tenure in its relation to academic rank, teachers without rank averaged 2.41 years, whereas teachers of all ranks averaged 3.65 years' tenure. There is an ascending scale in length of tenure from instructor to professor.

There is a direct relationship between average tenure and type of academic degrees held.

Although the differences in average tenure are not large, the rank order of the instructional fields in which teachers remained the greatest number of years over the whole period is as follows: physical science, professional fields, biological sciences, humanities, and social sciences.

Comparing salaried and nonsalaried teachers within the same institution, nonsalaried teachers have a longer tenure than salaried teachers, but compared to other institutions, they have a shorter tenure.

As an objective study of tenure in the United States, this is a valuable and thought-provoking piece of work of value to administrators in pointing out the trends of the times and in fashioning their own future policies.

WILLIAM J. MEHOK, S.J.

Religion in America. By Willard L. Sperry. New York: The Macmillan Company. 1946. pp. x, 317. \$2.50.

In this volume of some three hundred pages, Doctor Sperry endeavors to interpret the present condition of religion in the United States to the English public. In the furtherance of this effort toward mutual understanding the author asks and answers two questions. What is the current state of religion in our country? How did this situation arise? He replies, substantially, that this country is one in which the separation of church and state is an axiom that admits of no question and, as a consequence, a land in which all forms of religious associations are equal before the law. Given this absence of legal restraint, he continues, the churches proliferated with a freedom amazing even in the children of God. As is evident, these are the *loci communes* of any study of the varieties of religious experience in America and the reader is tempted to say, somewhat in the spirit of the listener in Robinson's poem, "Jeremiah long ago said as much as you have told us." If, however, it is borne in mind that the distinguished dean of the Harvard Divinity School had to submit to very definite limitations as regards space, time, and the character of his audience, his lack of novelty is simply to be excused by his fellow citizens who, by way of compensation, will find the running observations of so prominent a participant in the religious affairs of the United States of considerable interest.

Doctor Sperry devotes considerable attention to the charism or scandal of sectarianism in the United States; the reader is left in some doubt as to just how he does regard the existence of the two hundred and fifty-six denominations listed in the census. In explaining this fact to his British audience the author attributes it to American individualism, a product, largely if not entirely, of the frontier. Without denying some validity to this application of the Turner hypothesis, the reader might be led to question the full adequacy of the answer. It might occur to him that in the United States the basic principle of dissent has been carried to its logical conclusions. The American churches have progressed in their exercise of private judgment far beyond those included under Thomas C. Hall's rubric of "Continental Protestantism." Though, as Justice Holmes remarked, the trouble with all explanations of historical causes is an absence of quantification, an historian rarely being in a position to say how much of a given cause was necessary to provide how much effect, it would appear highly probable that, so far as religion is concerned, the average pioneer of Protestant antecedents carried a good bit of his individualism with him as he followed the westward flow of the course of empire. Indeed, much that appears unintelligible, much in American history that seems insufficiently motivated become more reasonable, more of a pattern, if this

fundamental tenet of dissent is recalled. "Whoso would be a man," says Emerson in his essay on *Self-Reliance*, "must be nonconformist . . . Nothing is at last sacred but the integrity of your own mind." So our leading lay preacher restated, for his generation, a principle long taught in schools he had found outmoded and he passed it on, purged of its theological connotations, to "Young America" of the forties and fifties of the last century. The fact that the formulas of Herbert Spencer were much more popular here, at the turn of the century, than in his native England with its older tradition stemming from the common law may not be beside the point. A glance about us assures us that we still have our "impossibilists" of the right and the left, Protagorean men who measure, for themselves, all things. Long ago a tendency in us to grow wanton in our liberties was observed by Roger Williams.

The author also finds it paradoxical that Christianity in the United States, the child of influences predominantly Calvinistic, should be characterized by an almost excessive optimism. The general premises of Calvinism were, it is true, notoriously pessimistic. The sincere follower of Calvin was, however, by hypothesis highly, perhaps unduly, optimistic about himself. Whatever fate an omnipotent God had in store for his neighbor, he was of the elect. Sure of his own salvation, he reserved his doubts for other people. Perhaps this may be the source of that irritating altruism, so well phrased by Doctor Sperry as "the interfering spirit of righteousness," that has characterized a great part of the Christian endeavor in our land. A conscious assumption of superiority has frustrated some of the bravest efforts. Secularized, this spirit may also be the wellspring from which flowed the more Messianic aspects of the doctrine of "manifest destiny."

In discussing the origins of the Catholic Church in the United States, Doctor Sperry admittedly leans, to a great extent, on Theodore Maynard's *Story of American Catholicism*. In his own observations on the subject he deprecates a lack of the town-meeting mood and manner in Catholicism here. Granting whatever merits may be claimed for the town meeting in the political sphere, it seems rather odd for so accomplished a theologian as the author to think that the Catholic Church could consistently operate on the same principles. The series of facts which are summarily described as the Petrine claims preclude such a course of action in matters of faith and morals.

The author incorporates much more into his text of equal if not greater interest. But to conclude, the fact that none of his fellow citizens who take an interest in his subject will fully agree with him may be regarded as inevitable; that none will have serious grounds for outrage is exceptional.

VINCENT C. HOPKINS, S.J.

NEWS FROM THE FIELD

Central Office. Father Edward B. Rooney, executive director, is on an extended business tour of South America culminating in the "II^o Congreso Interamericano de Educacion Catolica," held in Buenos Aires, Argentina. He will deliver an address on private universities, a preliminary toward their establishing a Catholic university in that country. Father William J. Mehok, assistant to the executive director, is conducting all business during his absence.

This office has been trying to keep up with the demand for back issues of the JESUIT EDUCATIONAL QUARTERLY. In a recent inventory it was discovered that the supply of the following issues is completely exhausted: Vol. I, No. 1; Vol. VII, No. 4; and Vol. VIII, No. 4. The issue, Vol. II, No. 2, is down to thirteen copies. Anyone having extra copies of these would greatly help others lacking complete files by sending them to this office for redistribution.

To avoid a duplication of effort, the Central Office has been asked to announce that a translation of Charmot, *La Pedagogie des Jesuites* has been undertaken by Mr. Lewis Delmage, S.J.

National: Benedictine Centenary. American Benedictines celebrated at Latrobe, Pennsylvania, the 100th anniversary of St. Vincent's Archabbey, parent of nine monasteries in the United States and one in Canada.

Federal Aid. The Murray Bill (S. 2499) has been introduced and will be reintroduced with changes to become probably the most important and most dramatically debated bills in the next session of Congress. According to its provisions, Federal aid will be given to help equalize educational opportunities for everyone in the United States without regard to sex, race, color, or creed. Useful literature on it can be obtained from the N.C.W.C. and the bill itself from Senate Document Room, U.S. Capitol, Washington 25, D.C. Several Catholics have been on Senator Murray's board of consultants and the bill itself comes close to what many Catholic educators believe is an acceptable solution.

The National Catholic Educational Association has recently issued two useful tracts on federal aid to education, *Federal Aid for American Education*, by Archbishop McNicholas and *A Review of the State and Sectarian Education*, companion volume to the National Education Association Research Bulletin. An excellent summary is "Two Systems—Parochial and Public," by Allan P. Farrell, S.J., *America*, Vol. 76, October 5, 1946, 15-16.

The Mead Bill. Public Law 697, Seventy-ninth Congress, formerly S. 2085 has been passed and is in process of being applied to schools.

Federal Works Agency, Bureau of Community Facilities, has issued two important documents: Regulations for Veterans' Educational Facilities, and Information for Applicants. High schools should not hesitate to request aid under provisions of the Mead Bill if they serve large groups of veterans, even though it is at present limited to vocational schools and colleges.

Under procedures approved September 21, 1946, by War Assets Administration, American schools and colleges will have free use and quicker access to surplus government property suitable for classroom and laboratory work. W.A.A. action grants educational institutions top priority in securing surplus real property and third priority, preceded only by Federal agencies and World War II veterans, in securing personal property.

Any eligible school (public or nonprofit private educational institution operating courses for student veterans) wishing to avail itself of this opportunity should contact the division office in the territory in which the school is located. A list of such offices is available at the Federal Works Agency, Washington 25, D.C. Applications must be approved by the United States Office of Education.

Selective Service. The United States Office of Education will certify applications for deferment of college teachers under new Selective Service regulations now in effect. Teachers of liberal arts subjects will get the same consideration that teachers of science have heretofore received.

Army Tests. The American Council on Education, Veterans' Testing Service, 6010 Dorchester Avenue, Chicago 37, Illinois is a new service whose purpose is offering to schools the USAFI Tests of General Educational Development. It makes no pretense at evaluating these tests; this it leaves to the individual institution. The tests are offered at a very low annual rental rate.

Just published by the Commission on Accreditation of Service Experiences of the American Council on Education, 1703 K Street, N.W., Washington 6, D.C., is *Accreditation Policies of State Departments of Education for the Evaluation of Service Experience and USAFI Examinations*. This pamphlet outlines the policies of all states in the interpretation of USAFI and GED tests in terms of high-school credit. The addresses of state officers to be consulted for more information are given.

I.S.O. The committee on education of the I.S.O. (Chicago, September 3 to 6, 1946) reported on the members who are to constitute its personnel and listed as its objectives that for the present it act as both content and channeling committee. Additional recommendations were made, three of which were considered capable of accomplishment during the coming

year. These three recommendations are: the giving over of the next J.E.A. meeting to social order topics; secondly, the publicizing of the previous work of the college and university committee which surveyed social studies in our institutions; and thirdly, the investigation of key social positions which need Catholic leaders. The committee regards the principal fruit of its deliberations as being the projected closer tie-up of the I.S.O. and the J.E.A.

The I.S.O. alumni committee reports the following as its general aim, "To foster the organization of alumni associations in Jesuit schools and colleges, and to encourage the growth of alumni activities in the spirit of the I.S.O." It plans a monthly bulletin from September to July; also suggested that some step be taken toward organizing a Jesuit alumni council to aid local groups. It discussed lectures, retreats, study clubs, employment service, and other religious, social, and informational aids to alumni.

College News: Expansion. Parks Air College, nationally known aviation engineering school, valued at \$3,000,000, has been given to St. Louis University by its founder and president, Oliver L. Parks. The new school is known as Parks College of Aeronautical Technology of St. Louis University. The school plant includes twenty-two buildings located on 113 acres of campus and airport grounds outside East St. Louis, Illinois. Mr. Parks will remain as dean at \$1.00 a year.

Loyola, Chicago, will be able to accommodate a 40 per cent increase in enrollment with the opening of the first nine floors in the newly remodeled Lewis Towers Building, downtown Chicago, gift of Frank J. Lewis, Chicago manufacturer.

With this fall Boston College becomes a boarding school. The Veteran Housing Project on the campus will care for some 120 veterans.

Labor Schools. Father Philip Dobson, formerly associated with the Crown Heights Labor School, Brooklyn, will begin the St. Peter's Institute of Industrial Relations in Jersey City.

Rev. J. Eugene Gallery, S.J., director of the University of Scranton Institute of Industrial Relations has announced the opening of three branches: at Hazelton, Shenandoah, and Scranton. Courses are: public speaking, parliamentary law, economic and sociological interpretation of the labor contract, and theory and practice of democracy. Two hour sessions twice weekly for ten weeks will be held. No fees are charged.

Oldest Graduate School. Father Hunter Guthrie has established, with probability, that Georgetown University Graduate School is the oldest in the United States, having granted its first M.A. degree in 1821.

Alumni. Georgetown University held an alumni reunion of all classes in June with an attendance numbering 1,250.

President Truman. In connection with its Charter Centenary, Fordham University conferred upon the President of the United States, Mr. Harry S. Truman, an honorary degree of Doctor of Laws. His Eminence Bernard Cardinal Griffin received a similar degree.

Awards. At its One Hundredth Commencement, Governor Tobin presiding, Holy Cross College conferred honorary degrees upon Paul Mallon, columnist; Louis J. A. Mercier, educator; Very Rev. John F. Hurley, S.J., former superior of the Philippine Missions; and Martin R. P. McGuire, dean of the Graduate School, The Catholic University of America.

New Department. Fordham University will open a new department of religious education this September at the School of Education. It offers a five-year program leading to the degree of Bachelor of Science in Education and to the degree of Master of Science in Religious Education.

Canisius College opens its Institute of Industrial Relations for Labor and Management. Admission is based on leadership or potential leadership in either field. Canisius College also opened its School of Nursing this term.

Public Relations. A University Committee of Public Relations has been established at St. Louis University. The function of the committee will be to review policies, activities, and programs of the university, from the viewpoint of their possible effect on attitudes of the public.

Faculty. Holy Cross records the largest faculty in its history with an increase of fifteen Jesuits and eight lay teachers.

College Enrollment. Loyola (Chicago) summer school was 60 per cent over the previous all-time record, with a total of 2,711 registering on the Lake Shore Campus and on the Downtown Campus. St. Louis University estimates an enrollment of 9,000 students, an increase over last year by some 3,000. Loyola (Baltimore) expects 40 per cent more students than at any other prewar mark. Over 500 students have registered at St. Peter's with 350 applications pending. Attendance at Boston College, College of Arts and Sciences, will run near 2,000, about one half larger than in prewar days. Loyola University (California) fall enrollment is 1,000; residents number 250. Santa Clara expects between 850 and 900. An enrollment of 10,000 is expected at Fordham University. The Canisius College enrollment smashed all previous records with a total registration of 1,200 students.

High-school News: New English Grammar. *Writing*, a series of high-school texts in English composition, is now in preparation as a triprovince project by a committee of writers representing the Chicago, Missouri, and New Orleans provinces. The writers are: Fathers Amberg

and Lauer, Chicago; Fathers Diebold and Mulligan, Missouri; Father F. O'Connor and Mr. M. Kammer, New Orleans.

Freshmen Qualifying Examination, Missouri Province. In 1944 approximately 21 per cent of the freshmen had I.Q.'s. below 100 and 6 per cent of them had I.Q.'s. below 90. These percentages dropped in 1945 to 10 per cent and 2 per cent. In 1946 only 6 per cent of the I.Q.'s are below 100 and about one half of one per cent are below 90. Results show that the median for all six high schools of the Missouri Province are: I.Q.—120 (88 percentile on national norms); arithmetic—65 (78 percentile on national norms); English—45 (72 percentile on national norms).

Winners. With five victories in six debates of the state tournament, the Cheverus High School team won the state title, placing John Flaherty of Cheverus as one of the outstanding speakers of the tournament.

William La Due of Marquette University High School was judged Wisconsin State Champion in the American Legion oratory contest.

John Pyne, senior of Gonzaga High (Washington, D.C.) won two regional contests of the nationwide American Legion oratorical contest.

Summer Camp. Cranwell Prep School conducted a successful summer camp with an attendance of 60 in July and 55 in August.

High-school Enrollment. Brooklyn Preparatory reached a peak of 950. Boston College High School registration is 1,600, the same as last year. St. Joseph's College High School (Philadelphia) closed its registration at 925. St. Ignatius High School (San Francisco) is over 700. Loyola (Los Angeles) has a total registration of 900. The total high-school enrollment of the Missouri Province, September 1946, was 3,256 (3,198 in 1945). The schools are limited by available faculties and facilities, and this year's figures represent the maximum enrollments the schools can handle.

Varia. The School for Delayed Vocations, 126 Newbury Street, Boston 15, Massachusetts, was opened this September by Father George M. Murphy, S.J. It has been approved by the Massachusetts Department of Education, and is participating under the educational provisions of the G.I. Bill of Rights. Eighty-two students are enrolled and come from 18 states; 75 are former service men.

Father J. J. Wynne, well known as editor of the Catholic Encyclopedia, celebrated his seventieth year as a Jesuit.

Auriesville expects the number of pilgrims to reach a quarter of a million by October.

The Classical Bulletin is issuing a volume, *Classical Essays Presented to James A. Kleist, S.J.*, edited, with an Introduction, by Richard E. Arnold, S.J. The presentation of the essays was made to Father Kleist

at a meeting of the Classical Club of St. Louis, at which were gathered many of our country's leading classicists.

Recent Education Books.

A College Program in Action: A Review of Working Principles at Columbia College. By the Committee on Plans. New York: Columbia University Press, 1946. pp. 175. \$2.00.

Admission to American Colleges: A Study of Current Policy and Practice. By Benjamin Fine. New York: Harper and Brothers, 1946. pp. 225. \$2.50.

Forecasting College Achievement: A Survey of Aptitude Tests for Higher Education. By A. B. Crawford, P. S. Burnham. New Haven: Yale University Press, 1946. pp. 311. \$3.75.

Education for Modern Man. By Sidney Hook. New York: The Dial Press, pp. 251. \$2.75.

Great Teachers. Edited by Houston Peterson. New Brunswick: Rutgers University Press, 1946. pp. 351. \$3.50.

Integrating High School and College. By Leonard V. Koos. New York: Harper and Brothers, 1946. pp. 208. \$3.00.

John Henry Newman: Centenary Essays. Westminster, Maryland: The Newman Book Shop, 1945. pp. 241. \$2.75.

Minerva's Progress: Tradition and Dissent in American Culture. By Alfred E. Cohn. New York: Harcourt Brace and Company, 1946. pp. 101. \$2.00.

Minority Problems in the Public Schools: A Study of Administrative Policies and Practices in Seven School Systems. By Theodore Brameld. New York: Harper and Brothers, 1946. pp. 264. \$2.50.

Public Relations: A Program for Colleges and Universities. By W. Emerson Reck. New York: Harper and Brothers, 1946. pp. 286. \$3.00.

Spotlight on Labor Unions. By William J. Smith, S.J. New York: Duell, Sloane and Pearce, 1946. pp. 150. \$2.50.

The American High School. The Eighth Yearbook of the John Dewey Society. Edited by Hollis L. Caswell. New York: Harper and Brothers, 1946. pp. 264. \$3.00.

The Role of the Federal Government in Education. By George F. Zook. Cambridge: Harvard University Press, 1945. pp. 51. \$1.00. The Inglis Lecture, 1945.

The St. Louis University Guide-Book. Edited by Alpha Phi Omega. St. Louis: The Student Conclave. pp. 48.

The University at the Crossroads. By Henry E. Sigerist, M.D. New York: Henry Schuman, 1946. pp. 155. \$2.75.

Twentieth Century Education. Edited by P. F. Valentine. New York: Philosophical Library, Inc., 1946. pp. ix, 655. \$7.50.

"WHAT INDUSTRY EXPECTS OF EDUCATION"

" . . . That education should have as its primary objective teaching students how to think—to think objectively. The student should understand the fundamental importance of developing ability to think and analyze, ability to marshall *all* the facts, pro and con, to weigh the evidence, and then to draw conclusions.

"The student should be impressed with the importance of sustained effort and concentration. More emphasis should be placed upon the necessity of continued, intensive application. The student should be taught to do one thing at a time and to do it accurately and well. The student should understand that his success in life, no matter what field is entered, will be in proportion to his ability to engage in sustained effort and concentration. He should understand that a smattering of information and thin veneer of academic culture may be acquired without extended effort, but that a real education requires hard work and mental discipline.

" . . . That the student should understand that while the ability to earn a living is necessary, that education should be balanced, and that academic education means a fuller life and greater ability to discharge his obligations as a citizen. Courses in industrial arts, distribution, and extra-curricular activities should not be permitted to crowd out essential academic training.

" . . . That where the student plans to enter college, the fact should be emphasized that a four-year liberal arts course is the best foundation for any business or professional career.

" . . . That Federal controls over our educational system should be resisted. The substitution of Federal control for state and community control of educational activities inevitably means the injection of political expediency into the conduct of the educational system."

(James L. Donnelly, "What Industry Expects of Education,"
Vital Speeches of the Day, Vol. XII, August 15, 1946)

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Editor's Note: At the Denver Principals' Institute, July 10-24, 1946, it was recommended by the Committee on Course of Studies "that the West Baden statement be published in the JESUIT EDUCATIONAL QUARTERLY and that reprints be run off for future use." The "General Statement of Philosophy of the American Jesuit High School" was prepared by Jesuit Principals of the United States at the first Institute held at West Baden July 1940.

